THE No. 2.

ANNUAL REGISTER

OF

INDIAN AFFAIRS

WITHIN

THE INDIAN (OR WESTERN) TERRITORY.

PUBLISHED BY

ISAAC M'COY.

SHAWANOE BAPTIST MISSION HOUSE, INDIAN TERRITORY,

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SHAWANOE BAPTIST MISSION, IND. TER.

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1836.

This number of the Register is presented to the public with such alterations in the statistical portions of the work as have been rendered necessary by the changes which have taken place in Indian Affairs the preceding year. It is much larger than the former number, and it is hoped that succeeding numbers will be still more enlarged.

While our chief attention will be directed to matters within what we term the Western (or Indian) Territory, the tribes more remote, and those upon our northern frontiers, and those within the U. States, will be noticed so far as our limits will allow.

The work is issued gratuitously. Our desire is to benefit a suffering remnant of a noble, and once numerous race of men; and to contribute somewhat towards relieving our government from unnecessary difficulties which have ever hung upon the subject of Indian affairs.

We believe that, generally, this subject has not been well understood; and that the consequence has been, much injury to the Indians, and unnecessary cost and vexation to the U.S. We also believe that if their true character and condition were understood, the remedy for these evils would be apparent.

The respectful attention with which the first number of the Register has been received by the public, encourages us to hope that we shall not labor in vain.

Doubtful matter will not be inserted. We shall spare no pains to have our statements correct, so far as they extend. Should inaccuracies be detected by any, we shall be thankful to receive notice of them. Arguments and comments shall be such as appear to be unquestionably suggested by the facts stated. Our method is such as we have supposed would afford most information, with the least labor to the reader.

By the Indian Territory is meant the country within the following limits; viz.—Beginning on Red river, on the Mexican boundary, and as far west of Arkansas Territory as the country is habitable; thence down Red river eastwardly along the Mexican boundary to Ark. Ter. thence northwardly along the line of Ark. Ter. to the state of Missouri; thence north along its western line, to Missouri river; thence up Missouri river to Puncah river; thence westwardly as far as the country is habitable; thence southwardly to the beginning.

The scarcity of wood renders the remoter regions towards the Rocky mountains uninhabitable. It is supposed that the quantity of timber within the Territory is sufficient to admit of settlement, an average width, from east to west, of two hundred miles, and the country, as described above, is, from north to south, about six hundred miles.

There is a striking similarity between all parts of the Territory. In its general character it is high and undulating, rather level than hilly; though small portions partly deserve the latter appellation. The soil is generally very fertile. It is thought that in no part of the world so extensive a region of rich soil has been discoverd as in this, of which the Indian Territory is a central portion. It is watered by numerous rivers, creeks and rivulets. Its waters pass through it eastwardly, none of which are favorable to navigation. There is less marshy land and stagnant water in it than is usual in the western country. The atmosphere is salubrious, and the climate precisely such as is desirable, being about the same as that inhabited by the Indians on the east of Mississippi. It contains much mineral coal and salt water, some lead, and some iron ore. Timber is too scarce, and this is a serious defect, but one which time will remedy, as has been demonstrated by the rapid growth of timber in prairie countries which have been settled, where the grazing of stock, by diminishing the quantity of grass, renders the annual fires less destructive to the growth of wood. The prairie (i. e. land destitute of wood) is covered with grass, much of which is of suitable length for the scythe.

The Choctaws, Creeks, Cherokees, Osages, Kauzaus, and Delawares, are entitled to lands westward, some as far as the U. S. Territories extend, others as far as the Rocky Mountains. But we choose to limit our description of the lands of all to 200 miles, because the average width of habitable country cannot be greater.

EXPLANATORY REMARKS.

By a late law of Congress, there can be no more than two Indian Agencies within the Western (or Indian) Territory.

A Sub-Agent, in the Territory, is not an officer subordinate to an Agent. The duties and responsibilities of the two are precisely the same. The only difference is that the compensation of an Agent is $1500 per ann. and the compensation of a Sub-Agent is $750 per ann.

All the tribes south of the Osages are under the superintendency of Capt. William Armstrong, who has recently been appointed to fill the vacancy occasioned by the decease of Col. F. W. Armstrong.

The Osages, and all north of them, are under the superintendency of Gen. William Clark, who resides in St. Louis, about three hundred miles east of the Indian Territory.

INDIGENOUS TRIBES.

Osage, about	5,510	Pawnee, about	10,000
Kauzau, "	1,684	Puncah, "	800
Otoe & Missouria,	1,600	Quapau, "	450
Omaha,	1,400		
		In all	21,444

EMIGRANT TRIBES.

*Choctaw, about	15,000	Shawanoe of Kauzau riv.	764
†Cherokee, "	4,000	Delaware,	856
‡Creek, "	3,600	Kickapoo,	603
Seneca & Shawanoe of Neosho,	462	Putawatomie,	444
Wea,	225	Emigrant,	26,289
Piankasha,	119	Indigenous,	21,444
Peoria, & Kaskaskias,	135		
Ottawa,	81	Total	47,733

*This estimate includes about 400 negro slaves.
†Including about 500 slaves. ‡Including about 450 slaves.

CHOCTAWS.

The southern boundary of the Choctaw country is Red river, south of which is the province of Texas. On the east they adjoin Arkansas Ter. are bounded north by Arkansas and Canadian rivers, and on the west by the almost woodless prairie regions.

The extent of their country from north to south is about 150 miles; and from east to west, 200 miles. It is expected that the Chikasaws will obtain a residence with the Choctaws.

Their country is supplied with numerous springs of salt water, at two of which the natives are preparing to manufacture salt.

Their settlements are divided, politically, into three districts, viz.—1st. Arkansas district on the north. 2d. Poshemataha district on the south east, adjoining Red river on the south, and Arkansas territory on the east. 3d. Oglafliah, or, Red river district on the south west, adjoining Red river.

About three or four thousand of the tribe have not yet settled in their new country; some of whom are in the country which they formerly inhabited; others are dispersed in the adjoining states, and some in the province of Texas. The latter are in a wretched condition.

None of the settled emigrants reside in villages. They have suffered much by sickness. Not less than 2000 have died since emigration commenced. This mortality, however, is not attributable to the unhealthiness of the country generally, but to such causes as have usually produced similar distresses in the formation of settlements in wilderness countries.

Notwithstanding their afflictions, and the discouraging losses of property incident to early settlers, a growing spirit of improvement is widely prevalent. Their houses and fields indicate a good degree of industry. They own a considerable number of horses, cattle, sheep and hogs, waggons, plows, spinning wheels and looms. From present appearances, the growing of cotton, and the manufacturing of cloth for their own use, will soon be carried on extensively. Their corn crops of the past year will prove ample for home consumption.

In Red river district are two sets of mills, one of which is a flouring mill, and the other a flouring and saw mill. The latter cost about 1500 dollars. Both belong to natives.

Three of the natives are merchants. One of them has a capital of about $2000, and the other two a capital of $8000

each. A considerable number of them are mechanics in wood and in iron.

For their government they have adopted a written constitution upon republican principles, with slight exceptions. It provides for a general Council, or, Legislative body, to consist of the three principal Chiefs, and thirty counsellors chosen annually by the people. The Legislative Council meets once a year.

They have enacted some wholesome laws relative to the crimes of murder, theft, &c. and also respecting lost property, fences, widows and orphans, witchcraft, &c. Legal counsel and trial by jury are allowed to all. Severe laws have been enacted against the introduction of ardent spirits, and these laws are enforced with becoming zeal, so that the evil of intemperance, which is so awfully destructive to Indians generally, is now little known in the Choctaw country.

The English mode of dress has been adopted to a considerable extent, especially among the females, and is daily becoming more common. Many of the Choctaws may properly be classed with civilized men, while a large portion of the residue are little inferior to them in point of improvement.

There are favorable openings for religious teachers in some parts of their country which have heretofore been very destitute.

Each district has its principal chief. These chiefs are elected by the people for the term of four years.

PRINCIPAL CHIEFS.

Arkansas District,	Joseph Kincaid,
Poshemataha do.	Nitahachi,
Red river do.	Thomas Leflore.

AGENCY, &c.

Their Agency is south of, and near to Arkansas river, and fourteen miles west of the eastern Choctaw boundary.

Agent, Capt. W. Armstrong. Com. $1500 per ann.

R. W. Jones, U. S. Interpreter.

Israel Dodge, U. S. Blacksmith, for the benefit of the Choctaws. } Arkansas district.

—— ——, Assistant do. }

Post Office is at the Agency.

Christian Spring, U. S. Blacksmith, } Poshemataha district.

—— ——, Assistant do. }

—— Wallace, U. S. Blacksmith, } Red river district.

—— ——, Ass't. do. }

Capt. Jacob Brown, of the U. S. Army, is paymaster to deliver to the Choctaws the annuities due them from the U. States.

PRESBYTERIAN MISSION,

Under the direction of the A. B. C. F. M.

1st. Bethabara Station.—On Mountain fork of Little River, Poshemataha district. Commenced in 1832.

Missionaries.—Rev. Loring S. Williams, Mrs. Williams, Miss Clough.

A school of 30 scholars taught by John Quincy Adams, a native Choctaw. Instruction is imparted in both English and Choctaw. The scholars are supported by their parents. The teacher is supported by a Youths' Missionary society in Philadelphia.

An English school of 30 scholars, taught half the year by Miss Clough and Miss L. M. Williams. Scholars supported by their parents.

Two Sabbath schools, embracing about 60 scholars.

A school house has been erected by the U. S. in conformity with treaty provisions, not yet occupied. An increasing desire to obtain the benefits of schools is manifest in the vicinity of this station.

Church.—Organized Aug. 19, 1832.

Native Church members,	115,	}	In all 123.
White do.	5,		
Black do.	3,		

Since the organization of the Church 30 have died, apparently in the faith of the gospel, and 19 have been dismissed to form another Church.

2d. Wheelock Station.—On Little river, Poshemataha district. Begun in 1832.

Missionaries.—Rev. Alfred Wright, Mrs. Wright.

School of 30 scholars, supported by their parents. Also, a flourishing Sabbath school.

Church.—Organized December 9, 1832.

Native Church members,	62,	}	In all 67.
White do.	5,		

A considerable number of Church members have died, who exhibited evidences of genuine piety.

3d. Clear Creek Station.—Near Red river, Poshemataha district. Commenced in 1833.

Missionaries.—Rev. Ebenezer Hotchkin, Mrs. Hotchkin, Miss Ann Burnham.

School of 30 scholars, six of whom are instructed in Eng-

lish. The residue in Choctaw. All supported by their parents. Also, two small schools recently commenced. Two Sabbath schools.

Post Office for all the above stations is Eagletown, Arkansas Territory.

4th. Bethel Station.—Six miles west of Wheelock St.

Missionaries.—Mr. Samuel Moulton, Mrs. Moulton. Begun in 1834.

School of 40 scholars, some instructed in Choctaw, and some in English. Supported by their parents. Also, a Sabbath school.

5th. Lukfoata Station.—Ten miles west of Bethabara Station. Commenced in 1834.

Missionary.—Rev. Henry R. Wilson, M. D. (Mrs. Wilson has died.)

School.—8 miles west of the station. 25 scholars. Supported by their parents. Both English and Choctaw taught, by Allen Carney, a native.

Another small school has been taught by a native near to this station.

Church.—Bok Tuklo Church, organized May 18, 1834.

Native members, 18,
Black do. 1, } 19.

Six members of this Church have died in the faith.

Two Sabbath schools.

6th. Pine Ridge Station.—Two miles west of Fort Towson, Poshemataha district.

Missionaries.—Rev. Joel Wood, Mrs. Wood. Commenced in 1835.

Post Office for the three latter stations is Fort Towson, Western Territory.

Books in the Choctaw language, written upon the common principles of English orthography, and printed upon our English types, have been well received among them; and many of these books are used in schools. In all cases tuition is without cost to the natives, and in most cases, books also.

METHODIST MISSION.

On Little river, 11 miles eastwardly from Fort Towson. Originated in 1831.

Missionaries.—Rev. Moses Perry, Rev. Cha's. J. Carney, itinerant preacher. They have 10 Sunday schools, 5 native preachers on trial, 1 exhorter, 18 class leaders, and between 800 and 900 members in Society.

Post Office, Fort Towson, Western Territory.

BAPTIST MISSIONS.

Connected with the Baptist General Missionary Convention.

1st Station.—Canadian river, 30 miles west of the Choctaw Agency, Arkansas district, commenced in June, 1833.

Rev. Mr. Smedley, Mrs. Smedley. Mr. S. is under appointment and pay of the U. S. as school teacher, in conformity with treaty stipulations.

Post Office, Choctaw Agency, Western Territory.

2d Station.—About twelve miles westward of Fort Towson, and six miles north of Red river, in Red river district.

Mr. Ramsay D. Potts, Mrs. Potts. Mr. P. is also under appointment and pay of the U. S. as Teacher, according to treaty provisions.

An elementary school book, in the Choctaw language, upon the *new system* of writing Indian, (see an explanation of it under head of Shawanoe Mission,) has, the last year, been compiled and printed at the Shawanoe Baptist Mission House, and forwarded to the Choctaw country for use.

CHEROKEES.

The Cherokee country is bounded as follows; beginning on the north bank of Arkansas river, where the western line of Arkansas territory crosses the river; thence northwardly along the line of Arkansas Ter. to the S. W. corner of the state of Missouri; thence north along the line of Missouri, 8 miles, to Seneca river; thence west along the south boundary of the Senecas, to Neosho river; thence up said river to the Osage lands; thence west with the southern boundary of Osage lands as far as the country is habitable; thence south to the Creek lands; and east along the northern line of the Creeks to a point about 43 miles west of the territory of Arkansas, and 25 miles north of Arkansas river; thence to Virdigris river, and down Arkansas river, to the mouth of Neosho river; thence southwardly to the junction of the North fork and Canadian rivers; and thence down Canadian and Arkansas rivers to the biginning.

The treaty of 1828 secures to the Cherokees, 7,000,000 of acres, and then, in the same article, adds lands westward as far as the U. S. territories extend.

They own numerous salt springs, two of which are worked by Cherokees. The amount of salt manufactured at both is probably about 100 bushels per day.

They also own two lead mines. Their salt works and their lead mines are in an eastern portion of their country; and all the settlements yet formed are within this eastern portion, which embraces about two and a half millions of acres.

Politically, this eastern portion of their country is divided into four districts, viz:—Lee's creek Dist. Flint Dist. Illinois Dist. and Neosho Dist.

It may properly be said that the Cherokees have adopted the habits of civilized man. There is not one village in their country; they are, generally, agriculturalists; a few are mechanics, salt manufacturers, merchants, &c.

They probably own 3,000 horses, 11,000 horned cattle, 15,500 hogs, 600 sheep, 110 waggons, a plow and often several plows to each farm, several hundred spinning wheels, and 100 looms.

They cultivate all kinds of culinary vegetables common to the western country, raise corn in abundance, and have commenced the growing of wheat. Their fields are enclosed with rail fences. They have, generally, good log dwellings, (for a new country,) many of which have stone chimneys to them, with plank floors, all erected by themselves. Their houses are furnished with plain tables, chairs and bedsteads, and with table and kitchen furniture, nearly, or quite, equal to the dwellings of white people in new countries.

Charles Rogers and David Milton each own a grist mill, A. Brown owns a grist and saw mill, Dr. John Thornton owns a saw mill, and is erecting a grist mill; cost of both when completed will be $2000; John Drew owns a saw mill, and is building a grist mill.

Their form of civil government resembles that of one of our states. Their Legislature consists of upper and lower houses, each of which has a President and a Secretary, meets annually in autumn, and may be convened at other times by order of the principal Chiefs.

Each district has two Judges, and also two light-horse-men, (Sheriffs,) who are prompt in the discharge of the duties of their trust.

PRINCIPAL CHIEFS.

1st, Major John Jolly—2d, Joseph Vann—3d, James Rogers. Their Post Office is Fort Gibson.

NATIVE MERCHANTS.

David Webber, capital $14000—Lewis Rogers, capital $5000—Lura, Price & Paine, capital $5000.

Dr. John Thornton is a native Physician, who received a medical education in the United States.

AGENCY, &c.

Their Sub-Agency is at the junction of Illinois and Arkansas rivers, 30 miles south eastwardly from Fort Gibson.

Sub-Agent, Capt. George Vashon. Compensation $750. His Post Office is Fort Gibson, West. Ter.

Capt. Jacob Brown, of the U. S. Army, pays to the Cherokees the annuities due them from the U. States.

Lieut. J. Van Horn is disbursing Agent for Cherokee removal.

Jack Spear, Interpreter. Compensation $300 per ann.

Henry Freshown, A. Holdridge, Samuel Crosland, } Blacksmiths employed by the U. S. according to treaty provisions. Compensation of each $480 per ann.

Four assistant Smiths. Comp. of each, $240 per ann.

Austin Copeland, U. S. Waggon maker. Comp. $600.

James A. Hart, U. S. Wheelwright. Comp. $

W. A. Shaw, —— Bean, Blacksmiths employed by the Cherokees.

PRESBYTERIAN MISSIONS.

Under the patronage of the Am. Bd. Com. For. Mis.

1st. DWIGHT STATION.—20 miles west of Arkansas Territory, and 12 miles north of Arkansas river. Commenced in 1829. Has 30 buildings, consisting of dwellings, school house, dining hall, store, barn, Carpenter's and Blacksmith's shops, &c.

Missionaries.—Rev. Cephas Washburn, Mrs. Washburn, James Orr, Mrs Orr, Asa Hitchcock, Mrs. Hitchcock, Jacob Hitchcock, Mrs. Hitchcock, Aaron Gray, Miss Stetson, Miss Esther Smith.

Rev. S. A. Worcester and Mrs. Worcester are temporarily at this station. They expect shortly to put into operation a printing press.

Schools.—The male school consists of 37 scholars; 30 of whom are boarded at the cost of the mission, and 7 board at their homes.

One half of the scholars are instructed in the Cherokee language, and the other half in English.

The female school embraces 32 scholars; 30 of whom are

boarded by the mission, and two by their parents.

A small school is taught by Miss Smith several miles west of the station. Commenced in 1835.

The Cherokee Mission Church was organized at old Dwight, in Arkansas territory.

Native Church members,	43,	In all 60.
Black " "	3,	
White " "	14.	

2d. FAIRFIELD STATION.—On Salisaw Creek, 15 miles N. West of Dwight. Originated in 1829.

Missionaries.—Rev. Marcus Palmer, M. D. Mrs. Palmer, Miss Jerusha Johnson.

School.—50 scholars, taught by Miss Johnson, some in English and some in Cherokee; 30 of whom are supported by the U. States, and boarded in a Cherokee family; 9 are supported by the mission, and the residue by their parents.

Church.—

Native Church members,	41,	In all 50.
Black " "	4,	
White " "	5,	

3d. FORKS OF ILLINOIS STATION. Begun in 1830.

Missionaries.—Samuel Newton, Mrs. Newton.

The School which contained 20 scholars, who were supported by their parents, but taught gratuitously, has been suspended on account of some changes being made in the immediate site of the station.

Instruction in the Cherokee language, as given at the above mentioned stations, is upon the syllabic system, invented by Mr. Guess, a native Cherokee.

The Post Office for the three latter stations, is Ft. Gibson.

METHODIST MISSION.

Under the patronage of the Missouri Conference.

Originated in 1831. Jeremiah Horn itinerating preacher. Preaches at 17 places.

Church members in all 245. Native preacher, Young Wolf. Native exhorters, William M'Intosh (who is also Interpreter,) Samuel Wolf, Titus Grapevine.

School, No. 1, taught by Rev. Burnell Lee. Scholors, 25.
No. 2, " Mr. Buttolf. " 15.
No. 3, " John W. Hunton. " .

All the schools are instructed in English, and taught gratuitously.

The scholars are supported by their parents.

BAPTIST MISSION.

Under the patronage of the Baptist General Miss. Convention.

Near the eastern boundary of the Cherokee country. Commenced Nov. 10, 1832.

Missionaries.—Rev. S. Aldrich. Rev. Chandler Curtis is temporarily at this station.

School.—20 scholars, instructed in English, supported by their parents, and taught gratuitously.

The church was established in the Cherokee nation within the state of Georgia, and emigrated to Arkansas in 1832.

Native church members, 7
Black " " 6 } In all 23.
White " " 10

Post Office, Vineyard, Washington Co. Mo.

CREEKS.—(Properly MUS-CO-GEES.*)

The country of the Muscogees joins Canadian river and the lands of the Choctaws on the south, and the Cherokee lands on the east and north. Their eastern limit is about 45 miles from N. to S. thence their country extends westward as far as the quantity of wood will admit of habitation.

They own salt springs west of their settlements, not yet worked. The celebrated salt rock, on the Red fork of Arkansas, where from time immemorial, the natives have collected salt, will likely prove to be near the line from east to west, between the Creeks and Cherokees.

The settlements which they have formed are on Arkansas and Canadian rivers, on the eastern portion of their lands. None reside in villages. Their fields are invariably enclosed with rail fences. They cultivate corn extensively, so that within their settlements there have been fifty or sixty thousand bushels more than they needed for home consumption. They cultivate the variety of culinary vegetables common among the whites, and raise wheat and highland rice in small quantities.

They spin, weave, sew, knit, and follow other pursuits of industry common in the west.

Their dwellings are composed of logs, erected by themselves, and resembling those of their frontier white neighbors, and many of them are furnished with plain, decent furni-

*Accent the second syllable, and sound g hard.

ture, such as farmers generally own.

They have one grist mill erected at the expense of the owner.

They own horses, cattle, hogs, plows, and cotton spinning wheels, enough to answer their domestic purposes with common convenience. Also, sheep, waggons and looms, but these three kinds of articles are scarce.

The Muscogees are governed by *written laws*, in spirit resembling laws of the United States. These laws are enacted by a general council of the nation, which convenes as often as circumstances require.

Their Sheriffs, who execute the decisions of the Council, and of the Judges, are termed *Light-horse-men*, and are exceedingly prompt in the discharge of their duties.

The Creeks are remarkable for the respectful and dignified attention which they bestow upon matters submitted to their consideration by officers of the government of the U. States, and by those who are employed in labours of benevolence among them. There are favorable openings for benevolent efforts for aiding them in their promising career of improvement, in the western settlements, on the north of Arkansas river, and in the southern settlements upon Canadian river.

600 Creek emigrants from the east of Mississippi arrived at the settlements on Arkansas, in March 1835, headed by their chief U-fa-la-ha-cho.

Principal Chiefs.—Rolly M'Intosh, (Benj. Perryman, late 2d chief, is dead,) Tus-hat-che-me-ko, commanding general of the militia, Chilly M'Intosh, and Jacob Derrisaw, judges.

There are chiefs and head men in every settlement, who severally manage their local affairs, these form the general council of the nation which enacts laws, &c.

R. A. Macabe, U. S. Sub-Agent, north of Arkansas river, and 2 miles west of Verdigris river. Compensation $750 per annum.

BAPTIST MISSIONS.

Under the management of the Bap. Gen. Mis. Con.

1st Station,—North of Arkansas river, and four miles west of Verdigris river: Missionary labors were commenced in Oct. 1829, by John Davis, a native Muscogee. The station was regularly organized in Oct. 1832:

Missionaries.—Rev. D. B. Rollin, Mrs. Rollin, Miss M. Rice.

An English school is taught gratuitously: The scholars are supported by their parents.

Church.—Muscogee Baptist Church was constituted Sept. 9, 1832.

Native Church Members,	18,		
Black " "	58,	80.	
White " "	4,		

The Church worships in the school house.

2D STATION.—8 miles west of the first.

Missionaries.—Rev. John Davis, Mrs. Davis, both natives. Miss Mary Ann Colbourn.

Mr. Davis began to labor separately in Feb. 1834. He has 3 regular places of preaching.

School.—Taught by Miss Colbourn, originated in 1835, 20 scholars instructed in English, gratuitously, and supported by their parents.

An elementary school book of 32 pages, and the gospel by John, both upon the new system of writing Indian, have been printed, the past year, in the Muscogee language, at the Shawanoe Baptist Mission House. This service required Mr. Davis to spend about three months with the missionaries at the Shawanoe station. In the preparation of these books Mr. D. labored in conjunction with the missionaries at that place.

The Post Office for all within the Creek country is Fort Gibson, Arkansas.

PRESBYTERIAN MISSION.

Under the direction of Am. Bd. Com. For. Mis.

Six miles west of the late Agency.

Missionaries.—Rev. John Fleming, Mrs. Fleming.

Church.—Organized in 1830,

Native Church members,	8,		
Black, " "	7,	17.	
White, " "	2,		

Mr. Fleming has compiled, and had printed, an elementary school book, in the Creek language, written upon the common principles of English orthography.

METHODIST MISSION.

Under the patronage of the Missouri Conference.

Missionary labors commenced in 1831.

Missionaries.—Rev. J. N. Hamil, Mr. John Harral, two schools. Church members 360.

SENECAS, &c.

These consist of three bands, viz:

Senecas,	200,	461.
Senecas and Shawanoes,	211,	
Mohawks,	50,	

Their lands on the east adjoin the state of Missouri; on the south the Cherokee lands; on the west Neosho river is the boundary between them and the Cherokees. Their lands extend north between Neosho river and the state of Missouri so far as to include about 127,500 acres.

Seneca Chiefs.—Geo. Curley Eye, 1st Civil Chief.
Comstick, 2d do. do.
Capt. Good Hunter, 1st War Chief,
Seneca Steel, 2d do. do.
Small Cloud Spicer,
Thos. Brant, } Head Men.
Tall Chief,

Seneca and Shawanoe Chiefs.—Civil John, 1st Civil Chief; Pe-wy-ha, 2d do. Skillowa, 3d do.

Onondaqua Isaac, and Capt. Read, Head Men.

Mohawk Chiefs.—Isaac White, Principal Chief.—George Heron, 2d Chief.

They are within the Cherokee Sub-Agency.

James Pool, Blacksmith, pd. by the U. S. $480 per an.
Thos. M'Causland, Miller. Comp. $500 do. do.

As a people they are in some measure civilized. Most of them can speak English. All cultivate land for support, and grow potatoes and other garden vegetables, and corn sufficient to support them and their live stock. Their fields are enclosed with rail fences. None reside in villages. They own about 800 horses, 1200 cattle, 13 yoke of oxen, 200 hogs, 5 waggons, and 67 ploughs.

They have one tailor, and one cooper; and many of them can use edged tools.

Their dwellings are neat hewed log cabins, erected by themselves. Within them are bedsteads, chairs, and tables of their own manufacturing.

They own one grist and saw mill, erected at the cost of the U. States. One of their number, Mr. John Brown, is a merchant.

They are generally, favorably disposed towards civilized habits, and evince a desire to improve their condition, except in the matter of education. They have no school, and desire none.

About 36 persons can read in the Mohawk language. The book of Common Prayer, and the gospel by St. Mark, translated into Mohawk by Captain Joseph Brant in 1787, which contains 505 octavo pages. Also, they read the gospel by St. Luke, translated by H. A. Hill, and printed in 1827, by the American Bible Society.

Among them is a Church of 50 members, denominating themselves Episcopalians. Captain Bowless, who is about 60 years of age, officiates as minister every Sabbath. In this service they read portions of the Book of Common Prayer, sing, &c. They have no house of public worship.

Capt. Bowless says that he was taught to read by educated Indians, and that he has never enjoyed an intimate acquaintance with any missionary.

Their condition calls for the early attention of missionary societies.

OSAGES, (Properly WOS-SOSH-E.*)

The country of the Osages lies north of the western portion of the Cherokee lands, commencing 25 miles west of the state of Missouri, and thence in a width of 50 miles, extends west as far as the country can be inhabited.

About one half of the tribe reside on the eastern portion of their lands. The residue are in the Cherokee country. The latter form three villages, the two larger of which are on Verdigris river, and the smaller on Neosho river. The small band upon Neosho have made some advances towards civilized life. They have fenced small quantities of land with rail fences. A few have erected very ordinary log cabins, and keep a small number of cattle and hogs, and occasionally have used the plough.

The residue of the tribe have made no improvement.† Their fields are small, say one acre or less to a family, and enclosed by the insertion of stakes in the earth, to which a line, or two lines of small poles are fastened horizontally with the bark of trees.

Their huts are constructed by inserting small poles in the ground, the smaller ends of which are bent over the room

*O as in not, accent the second syllable.

†The most barbarous tribes keep horses and dogs, and cultivate a small quantity of corn and other vegetables. So that these things are not an indication of improvement.

and united, so as to produce the form of a cone, some eight or nine feet high. On the outside is fastened, either broad pieces of bark, which forms a kind of weather-boarding, or a mat of flags or of bulrushes, sewed together with threads of bark. The fire is placed in the centre, the smoke of which escapes through an aperture in the top. Many of these houses are oblong, and contain two or three fire places, and a greater number of families. All the Osages live in villages, in which their houses are crowded close together without order.

Some of their shelters are covered with Buffalo or elk skins; and these, as well as those covered with flags, are portable.

Their villages are merely *summer* residences. In winter they change encampments, as the prospect of grazing for their horses suggests.

Within their houses are neither tables, chairs, nor bedsteads, unless we fancy an exception in a platform raised about two feet high, upon stakes set in the earth. This platform extends along the side of the hut, and may serve for a seat, a table or a bedstead. This, however, is generally dispensed with.

The leggings and the mockasins for the feet, are seldom worn, except in cold weather, or when travelling in the grass. Excepting these and the temporary garments fastened about the waist, and extending downward, neither the males nor the married females have any covering for the body, except a buffalo skin, or a blanket, thrown loosely around them. This robe is their garment by day, and their bed at night.

The younger females usually wear a plain strip of cloth, eight or nine inches broad, resting upon one shoulder, and passing over the breast, and under the opposite arm.

The Osages are not fierce and warlike, as has been generally represented, on the contrary they are uncommonly servile and manageable.

Whilst the condition of depraved man, unimproved, is pitiable in the extreme, there is something noble to be admired in these pupils of nature.

Three framed dwellings, for as many chiefs, have been erected by the United States, at a cost of about $2000 each.

Also, about 70 acres of prairie land have been fenced, and plowed for them by the government.

Game near them is exceedingly scarce. They go upwards of one hundred miles before they find buffalo, and then

they are frequently either frighted, or whipped back empty by their enemies. They suffer much for want of food and raiment, and they *are wretched in the extreme.*

Favorable openings for benevolent efforts for the improvement of their condition, present themselves in at least four places.

Cleremont is principal chief. Subordinate chiefs are Mo-ne-push-ee, Tow-un-ma-kee, Sho-ba-shing-a, Nung-e-wash-e, O-wau-sau-be, Ne-she-mo-ne, Mau-shau-ke-tau.

Their Agency house is among the villages of the north eastern part of their lands.

Sub-Agent, P. S. Choteau, salary $750 per ann. The interpreter receives $300 per ann.

They have a blacksmith with a salary of $480 per ann. and a striker with a salary of $240.

PRESBYTERIAN MISSION.

Under the direction of the Am. Bd. Com For. Miss.

Hopefield Station.—In the improving band of Osages on lower Neosho. Commenced Sept. 22, 1823. William C. Requa, missionary.

Boudinot Station.—In the vicinity of the Osage villages, upon Upper Neosho. Located in 1830.

Missionaries.—Rev. Mr. Dodge, Mrs. Dodge.

QUAPAWS.

The band of Quapaws was originally connected with the Osages. Some years they resided within the territory of Arkansas; within the last year, they removed to the Indian territory.

Their lands adjoin the State of Missouri, immediately north of the Senecas and Shawanoes of Neosho, extending westward from the State of Missouri about 15 miles to Neosho river. They are Southeast of, and near to the Osages.

Early in the spring of 1835, they expressed a desire that their lands should be surveyed, so that they could form their settlements with the greater certainty; this not having been done they have remained unsettled.

Their habits are somewhat more improved, and their circumstances more comfortable than those of their kindred, the Osages.

They are in charge of the Cherokee Sub-Agent, Capt. G. Vashon. S. B. Bright, Agriculturalist, appointed by virtue of treaty stipulations.

They are destitute of religious and literary teachers, and ought to be supplied without delay.

PUTAWATOMIES.

By treaty of Chicago, in 1833, the Putawatomies agreed to remove westward, and accepted an extensive and valuable tract of country on the N. E. side of Missouri river, above the state of Missouri.

In 1834, a delegation, of Putawatomies, conducted by Col. Pepper, visited the unappropriated tract of country on the upper branches of the Osage river, south of, and adjoining their allies, the Ottawas, and their old neighbors, the Weas, Peorias, and others, and chose that as the most desirable place for their future residence.

In 1835, another delegation conducted by Mr. Gordon, visited the country which had been assigned to them on the N. E. of Missouri river.

500 Putawatomie emigrants are expected to arrive about this time, and a contract has been closed for furnishing them with a years supply of food, on their land, on the N. E. of Missouri river.

444 Putawatomies are mingling with the Kic kapoos on the lands of the latter, on the South west side of Missouri.

These are exceedingly averse to settling in their new country, they would greatly prefer a location on the lands chosen by the former delegation.

The country assigned to the Putawatomies is more remote than they at first apprehended. They fear that they will find unkind neighbors among the Sioux, Pawnees, and other tribes of the upper Missouri. It is believed that they will not remain contented in that country, and that they will request the government to allow them to occupy the country on the Osage river, in lieu of that which has become theirs by treaty.

This change would doubtless be advantageous, both to the government of the U. States and to the Indians. The latter would be placed alongside of their former neighbors, in a central portion of the Indian territory, and where the permanency of their location could not be doubted.

Principal Chief of the former emigrants, Qua-qua-taw.
Subordinate Chiefs, Wau-pu-nim, or, white dog, Mich-e-ke-kau-ba, or bad boy, and Nosha-kum.

BAPTIST MISSION.

Under the patronage of the Baptist General Miss. Convention.

Carey Missionary Station, in Michigan Territory, was among the Putawatomies. The treaty of Sept. 20, 1828, includes an article favorable to the removal of the establishment to the west of Mississippi. In accordance with which, matters are held in readiness to resume the operations of the institution as soon as the Putawatomies shall become settled.

Since the suspension of labors at Carey, some of the Missionaries who belonged to that station, have been employed for the benefit of other tribes. In the mean time those matters have been in charge of Mr. Robert Simerwell and Mrs. Simerwell, missionaries; who are, at present, at the Shawanoe Mission house, awaiting the location of the Putawatomies. On resuming labors at their permanent station, they will be reinforced. Mr. Simerwell has written three small books, upon the new system, which have been printed in Putawatomie. He visits that part of the tribe which lives with the Kickapoos, and teaches upon the new system.

WEAS & PIANKESHAS.

These are bands of Miamies. Their country is north of the unappropriated tract in which it is expected the Putawatomies will ultimately settle, adjoins the state of Missouri on the east, the Shawanoes on the north, and the Peorias and Kaskaskias on the west. It embraces 160,000 acres.

These people cultivate little over an acre of land to a family. Some of their fields are fenced with rails, and some are enclosed with poles only, like those of the Osages. Some of their dwellings are of logs, and others are of bark. They own a few cattle and hogs.

In compliance with treaty stipulations the U. S. government has lately furnished them with cattle to the value of $500, and have fenced and plowed fields to the amount of 74 acres.

Also, in 1835, oxen and other cattle, carts and other farming implements were furnished the Piankesha band, to

the value of $500 dollars.

Principal Chief, Swan.

Their late principal chief, Negro legs, is dead.

Agent, Maj. Richard W. Cummins, entitled agent for the Northern Indian Agency. Compensation, $1500 per ann. Agency House, on the Shawanoe lands, near the line of the State of Missouri, and seven miles south of Missouri river.

Interpreter, Joseph Parks, a Shawanoe, Comp. $300 per ann. who also interprets for all the tribes within the northern agency, except the Kauzau.

Blacksmith, William Carlisle, Comp. $180 per ann. who also labors for the Peorias and Kaskaskias.

Assistant do.— —— ——. Comp. $240, per ann.

Presbyterian Mission—Under the management of the western For. Mis. So. Commenced April, 1834.

Missionaries.—Rev. Joseph Kerr, Mrs. Kerr, Mr. Henry Bradley, Miss Nancy Henderson, Mr. Lindsey, Mrs. Lindsey.

Shcool.—Attended in the Indian village. Instructed gratuitously in English. Scholars supported by their parents.

Post Office, for all connected with this tribe, is Westport, Jackson county, Missouri.

PEORIAS AND KASKASKIAS.

These are also bands of Miamies. Their land lies immediately west of the Weas, adjoins the Shawanoes on the north, and the Ottawas on the west. They own 96,000 acres.

The fields which they have made themselves are small, though they are generally enclosed with rail fences. The number of their cattle and swine is greater than those of their neighbors, the Weas. Some of their dwellings are composed of logs, and others are of bark.

In conformity with treaty stipulations, government has recently fenced and plowed for them 25 acres of land, and has erected three log houses, worth $400.

Chiefs.—White Skin, Peoria Jim, Paschal, and Gemasah.

Agent.—R. W. Cummins.

METHODIST MISSION.

Under the management of the Miss. Society of the M. E. Church. Commenced in 1832.

Missionaries.—Rev. N. M. Talbot, Mrs. Talbot, Mr. Groves.

School.—16 Scholars, instructed in English, and supported by their parents, excepting one meal a day furnished at the Mission House.

Church.—Native Church Members, 26
White " " 2 } In all 28.

The Post Office of all connected with these bands is Westport, Jackson Co. Mo.

OTTAWAS

This band owns 36,000 acres of land immediately west of the Peorias and Kaskaskias, and South of the Shawanoes. They have recently settled upon their lands, have made rail-fences, and in other respects commenced in a manner that indicates a disposition to improve their condition. Others of this tribe are soon expected to emigrate and join them. Their condition, as it regards civilization, is similar to that of the Peorias.

Chiefs.—Ok-wun-ox-e and She-kauk.

Agent.—R. W. Cummins.

BAPTIST MISSION.

Missionaries.—Jotham Meeker, Mrs. Meeker.

They reside at present at the Shawanoe Mission House. Mr. M. occasionally visits the Ottawas, and expects to locate permanently among them as soon as his services in the Printing Office at the Shawanoe Mission House can be dispensed with.

The Post Office for all connected with this band is Westport, Jackson Co. Mo.

SHAWANOES.

Immediately on the north of the Weas and Piankeshas, the Peorias and Kaskaskias, and the Ottawas, lies the country of the Shawanoes, extending along the line of the state of Missouri north 28 miles to Missouri river, at its junction

with Kauzau river; thence up Kauzau river to a point 60 miles on a direct course, to the lands of the Kauzau Indians; thence south on the Kauzau line six miles; thence west with a width of about 19 miles to a north and south line 120 miles west of the state of Missouri. Their tract embraces 1,600,000 acres.

The Shawanoes reside in the north eastern corner of their country, near the line of Missouri, and near the Kauzau river.

Generally, their dwellings are neat hewed log cabins, erected with their own hands; and within them is a small amount of furniture. Their fields are enclosed with rail fences, and are sufficiently large to yield them corn and culinary vegetables plentifully. They keep cattle and swine, work oxen, and use horses for draught; and own some plows, waggons and carts.

In conformity with treaty stipulations, government is erecting for them a saw and grist mill, to be completed April 1, 1836; the cost of which will be about $8000.

Principal Chiefs. John Perry, and William Perry.

Other Chiefs. Black Feather, Sa-mau-kau, Little Fox, Le-tho, Wa-wa-la-pea, Black Hoof, and Cornstalk.

Agent. R. W. Cummins.

1st Blacksmith.	Lewis Jones.	Comp'n.	$480	per ann.
Ass't. do.	——— ———.	"	$240	" "
2d Blacksmith.	William Donelson.	"	$480	" "
Ass't. do.	——— ———.	"	$240	" "

METHODIST MISSION.

Under the patronage of the Miss. Soc. of the M. E. Ch.

Originated in 1830.

Missionaries.—Rev. William Ketron, Mrs. Ketron, Mrs. Miller, Rev David G. Gregory, Mrs. Gregory.

School.—34 scholars. Instructed in English gratuitously. 19 are supported by the mission, and live in the mission family. The residue receive one meal a day at the mission house, and otherwise are supported by their parents. Five of them are learning the Cabinet making business, and two are learning the business of Shoe making.

The missionaries have instructed some of the Shawanoes to read in their native language; and some of these have become teachers of others. Instruction in Indian is systematically placed under the immediate notice of native Class leaders of the Church.

A small book in the Shawanoe language, on religious subjects, embracing some hymns, has been published by the mis-

sionaries, and introduced among the people of their charge with good effect.

Church.—Native Church members, 105,
White " " 5, } In all, 110.

Among these native Church members are some who take an active part in the performance of public religious exercises, pray in their families, &c.

BAPTIST MISSION.

Under the direction of the Bap. Gen. Mis. Con.

Commenced in 1831.

Missionaries.—Johnston Lykins, Mrs. Lykins.

Robert Simerwell, Mrs. Simerwell, Jotham Meeker, and Mrs. Meeker, are temporarily here.

Native Church members, 6, viz. 1 Shawanoe, 1 Chippewa, 1 Osage, and 3 Delawares. White persons, 11, in all, 17.

Two native members have died, who gave evidence of genuine piety.

At the Shawanoe Station is a printing press, under the management of Jotham Meeker, missionary for the Ottawas.

Since the establishment of the printing press, there have been printed in the Delaware language, two small elementary school books; in Shawanoe, two, of a larger size for the Baptists, and one for the Methodists; in Putawatomie, three; in Otoe, three, all small; selections from which have been re-printed for the benefit of the Presbyterian missionaries among the Ioways; in Choctaw, one; in Muscogee, one elementary school book, and the gospel by John; and in Wea, one school book for the Presbyterians. Also, a considerable number of hymns have been printed in various Indian languages. Besides which, there is issued from the press, a small monthly periodical, edited by Mr. Lykins, entitled "*Sauwaunowe Kesauthwau,*"—Shawanoe Sun.

In this periodical, such of the Shawanoes as have learned to read in their own language take a deep interest. Some of them have furnished matter for the work from their own pens.

All of the above prints are upon the *new system* of writing Indian, with a slight exception which occurred in the Wea book. In this system the common types are used, but not for the purpose of *spelling*. That is, to say, the learner is *not* required to repeat the names of two, three, or more letters, from the combination of which he derives the sound of a syllable, and, when he has obtained the requisite syllables, to unite them, and form a word. Vowel sounds are denoted

by letters which never vary their several uses. Each of the other letters indicate the position of the organs of speech, preceeding or following vowels, with the exception of two or three, as, for instance, S, denotes merely the *hissing*, in which consists the real value of that letter in the word *see*, c. g. this character T, directs the reader to place the end of the tongue to the upper part of the mouth with a slight pressure from within, the voice opens on O, and he necessarily pronounces TO, transpose the characters, and adhere to the same principles, and he necessarily pronounces OT. In like manner all other characters are used, none of which vary their uses.

Hence, when the learner has acquired a knowledge of the use of each character, or in other words, when he has learned the alphabet, he is at once capable of reading.

Indian habits render them averse to study. The labour of becoming familiar with certain sounds, as is necessary in the process of spelling, is, in general, exceedingly irksome, and vastly more so when learning to read English. Upon the new system one may begin to read in a few days, or in a few weeks at farthest, and understanding what he reads, he finds amusement in the exercise.

The first experiment was made with a sprightly Chippewa boy. He studied three hours each day for nine days. At the expiration of which time, a writing of about 20 lines was put into his hands, of the contents of which he was ignorant. After looking over it a few minutes without the aid of an instructor, he read off the writing to the unspeakable satisfaction of his teacher.

Upon the new system, what we term *bad spelling*, cannot happen. A word is necessarily written precisely as it is pronounced, because each letter is the invariable sign either of a certain vowel sound, or of a certain position of the organs of speech.

The imperious demands of other duties have allowed little time to the few missionaries to attend to teaching the natives to read upon the new plan. Nevertheless, between one and two hundred of the Shawanoes, Delawares, and Putawatomies have become capable of reading, and some of them can write; a large portion of them are adults, who never would have learned to read English, and some of them old men, who use spectacles. Never since the education of the aborigines was first attempted, have so many learned to read with so little labor and cost, as in the cases under consideration, and this is the more remarkable for

this reason, that they are chiefly adults.

Such is the simplicity of the system, that as soon as one begins to read, he is capable of teaching others, and many of the Shawanoes, have thus learned to read from their associates, without the knowledge of the missionaries.

The discovery of this system is a favorable indication of Providence which promises much benefit to the Indians. Could an ample supply of missionaries be brought to the work, all the tribes in the vast wilderness inhabited by them might shortly be taught to read religious tracts, &c. A revolution among them might speedily be effected, the benefit of which to our country, as such, would be great. and the advantages to them *infinite.*

The English school taught at the mission has been suspended for the present, and the missionaries impart instruction upon the new system to schools which they meet at different places, on appointed days and hours, and to such as call on them at their residence. Circumstances do not admit of a more convenient method.

A Sabbath School has been sustained the past year, attendance on which has not been very good. It would have been much better had not the poverty of the Indians denied the scholars decent apparel, in which they would have been willing to appear on such occasions.

These remarks will apply to other cases also, and we would here recommend to the various religious denominations to furnish their missionaries with some articles of clothing, with books, and in some instances, with the means of procuring a small amount of food for the benefit of Sunday schools, as well as of others, to be applied as rewards of merit, &c.

One male and two female Indian youths live in the mission family, the former of whom is an apprentice to the printing business.

The Post Office for all connected with the Shawanoes is Westport, Jackson Co. Mo.

DELAWARES. (PROPERLY LIN-NOP-PE.)

The lands of the Delawares lie North of the Shawanoes, and in the Forks of the Kauzau and Missouri rivers, extending up the former to the Kauzau lands; thence north 24 miles to the N. E. corner of the Kauzau survey. It extends up the Missouri

river to Cantonment Leavenworth, a distance of about 23 miles on a direct course; thence with a line westward to a point 10 miles north of the N. E. corner of the Kauzau lands, and then in a slip only 10 miles wide, it extends west along the northern boundary of the Kauzaus, to the distance of 208 miles from the state of Missouri.

The Delawares reside on the eastern portion of their country, not far from the junction of the Missouri and Kauzau rivers. They generally occupy good hewed log cabins, and have some furniture within them. They enclose their fields with rail fences, keep cattle and hogs, apply horses to draft, and use oxen and plows. They cultivate corn and garden vegetables sufficient for their use, and have commenced the culture of wheat.

In compliance with treaty stipulations, the United States have erected for the Delawares a grist and saw mill, worth about $2950; have fenced and plowed 105 acres of land, and have erected a school house and buildings attached thereto worth $278 50, and have furnished them cattle worth $2000.

Principal Chiefs, Capt. Nah-ko-mul, Capt. Catch-him, and Non-non-da-gon. The late principal chief, Capt. Patterson, is dead.

Agent.—R. W. Cummins.

Blacksmith.—Robt. Dunlap. Compensation, $480 per an.

Asst " —— ——, " $240 "

U. S. School Teacher, Rev. Henry Rennick, Cumberland Presbyterian. Teaches at present at the Methodist Mission House. Scholars 19. Compensation, $480 per ann.

A miller to attend the mills and keep them in repair. Compensation, $500 per ann.

METHODIST MISSION.

Directed by the Mis. Soc. M. E. C.

Begun, in 1831.

Missionaries.—Rev. E. T. Peery, Mrs. Peery.

This Mission supports three of Mr. Rennick's scholars, and gives one meal a day, some clothing, &c. to the residue; the remainder of support they derive from their parents.

Native Church Members 70 } 77.
White " " 7 }

BAPTIST MISSION.

Under the management of the Bap. Gen. Mis. Con.

Commenced in 1832. This mission is under the superintendence of Mr. Lykins, missionary among the Shawanoes. Other missionaries at the Shawanoe station also visit this. The converts here are members of the Church which meet at the Shawanoe Mission House.

School.—Ira D. Blanchard and Mrs. Blanchard, Teachers. Comfortable log dwellings and a school house are nearly completed. In consequence of attention to the erection of these, and of the necessary absence of the teacher, the former part of the year, and of sickness in the latter part, little has been done in the matter of instruction. Formerly Mr. Blanchard taught, and with a good degree of success, upon the *new system*. The school which is expected shortly to be opened in the new building will be taught in English. At the same time, instruction in Delaware, upon the new system will be imparted, so far as the Indians desire it.

The Post Office for all connected with the Delawares, is Westport, Jackson Co. Mo.

KAUZAUS,*

The country of this tribe lies on the Kauzau river, commencing 60 miles west of the state of Missouri, thence in a width of 30 miles, it extends west as far as the country can be inhabited.

About one third of the tribe reside in a village on the north bank of Kauzau river, within three miles of their eastern boundary; one third a few miles higher up, upon the south bank; and one third on the north bank, about 40 miles from their eastern boundary.

Their language, habits, and condition in life, are in effect, the same as those of the Osages. In matters of peace and war, the interest of the two tribes are blended; and they are virtually one people.

Like the Osages, the Kauzaus are ignorant, poor, and wretched in the extreme; and are as uncommonly servile and easily controlled by white men who mingle with them.

*Different persons have at various times, written the name of this tribe differently, as suited the fancy of each. We have chosen to adhere to the pronunciation of the natives themselves, which is Kau-zau.

All live in villages, where their huts are crowded closely, without order in their arrangement. Besides their houses of bark, and of flags, constructed like those of the Osages, they have a few of earth. These are circular and in form of a cone, the wall of which is about two feet in thickness, and is sustained by wooden pillars within. Like their other huts, they have no floor except the earth. The fire is in the centre, and the smoke escapes directly above. The door is low and narrow, so that in entering, a person must half crawl. The door, as in their other huts, is closed by a skin of some animal suspended therein.

At the lower village, the Gov't of the U. S. has fenced 20 acres of land and plowed 10 acres, and has erected for the principal Chief a good hewed log house.

Within the last year their smithery has been located on their own lands, near their lower village. The buildings formerly occupied by their smith, their former agency buildings, a house for the residence of one to aid them in agriculture, and a large stone building erected for the chief White Feather, are all within the country of the Delawares, 23 miles east of the Kauzau lands.

The wretched condition of the Kauzaus prefers strong claims upon the sympathies of a Christian public, and the prospect of success holds out great encouragement to benevolent efforts, for the amelioration of their condition.

Principal Chief is Nam-pa-war-rah, or White Feather. Other chiefs, are Ka-he-ga-wa-ta-ne-ga, Whin-ra-shu-ga, Ka-he-ge-wa-chi-chi, Min-gar-na-che, Ka-he-ga-shing-a.

Agent.—R. W. Cummins.

Interpreter.—Joseph James, a half Kauzau and half Frenchman. Compensation $300 per annum.

Blacksmith, Compensation, $480 per ann.

Assistant do. Comp. $240 per ann.

METHODIST MISSION.

Under the direction of the Miss. Soc. of the M. E. C.

Undertaken in 1835.

Missionaries.—Rev. Wm. Johnson, Mrs. Johnson.

KICKAPOOS.

The country of the Kickapoos lies north of the Delawares, extending up Missouri river to a point 30 miles direct;

thence westward, about 6 miles, and thence south 20 miles, to the Delaware line.—Including 768,000 acres.

They live on the south eastern extremity of their lands, near Cantonment Leavenworth.

In regard to civilization their condition is similar to that of the Peorias.

Principal Chiefs.—Pos-sa-che-haw, Kel-u-kuk, Mash-e-na. Kickapoo and Musk-o-ma.

Agent.—R. W. Cummins.

Blacksmith.—John P. Smith. Compensation, $480 per an.

Assistant do. —— ——, $240 per annum.

The U. S. have erected a School house and other buildings, attached thereto, worth $300.

U. S. School Teacher.—Rev. J. C. Beryman, of the Methodist Mission.

School.—Six scholars, instructed in English. Compensation, $480 per annum.

A church [house for worship] is being erected by the U. S. for the Kickapoos, the cost of which will be $700, Also, a saw and grist mill, nearly completed, worth $3000.

METHODIST MISSION.

Supported by the Missionary Society, of the Methodist E. Church under the management of the Missouri Conference. Commenced in 1833.

Missionaries.—Rev. J. C. Berryman, Mrs. Berryman.

Mr. Berryman, receiving his support from the Methodist Missionary Society, applies the salary which he receives from government as teacher, to the support of the native scholars, and to other purposes of the mission. The Mission buildings, and the U. S. School house, are on the same ground.

The Post Office for all connected with the Kickapoos, excepting the Agent, is Fort Leavenworth, Western Territory.

KICKAPOO RELIGIOUS SOCIETY.

Kelukuk, alias the Kickapoo Prophet, one of the Kickapoo Chiefs, is a professed preacher, of an order which he himself originated some years ago. His adherents are about 400 in number; some of whom are small boys and girls.*

He professes to receive all that he teaches, immediately from the Great Spirit, by a supernatural agency. He teaches abstinence from the use of ardent spirits, the ob-

*About one half of them are Putawatomies, and the other half Kickapoos.

servation of the Sabbath, and some other good morals. He appears to have little knowledge of the doctrines of Christianity, only as his dogmas happen to agree with them.

Congregational worship is performed four days in the week, and lasts from one to three hours.

It consists of a kind of prayer expressed in broken sentences, often repeated, in a monotonous sing-song tone, equalling about two measures of a common psalm tune. All in unison, engage in this; and in order to preserve harmony in words, each holds in his or her hand, a small board about an inch and a half broad, and 8 or 10 inches long, upon which is engraved arbitrary characters, which they follow up with the finger, until the last character admonishes them that they have completed the prayer

These characters are five in number, the 1st represents the heart, the 2d, the heart and flesh, the 3d the life, the 4th their names, the 5th their kindred.

During the service, these characters are gone over several times, the first time the person supposes himself to be on earth; next, to be approaching the door of the house of God, in heaven, then *at* the door, &c.

Putting their finger to the lowest character, they say :

O, our Father, make our heart like thy heart, as good as thy heart, as strong as thy heart, &c. as good as thy house, as good as the door of thy house, as hard and as good as the ground about thy house, as strong as the staff thou walkest with, &c. &c.

O, our Father, make our heart and flesh like thine, as strong as thine, like thy house, door, staff, &c.

O, our Father, put our name with thy name, think of it as thou dost of thy house, door, staff, the ground about thy house, &c.

Make our kindred like thine, like thy house, door, staff, &c. &c. Make our life like thine, &c. &c.

From the above, may be inferred the mode and doctrines of their religious services; the exercises are, however, spun out to a length exceedingly tedious. Not the least allusion is made to sin against God, consequently no confession of, or repentance for sin is implied, nor atonement sought. In these things they seem to be more in darkness than other rude savages, all of whom in their *offerings* imply an acknowledgment of transgression against the Great Spirit. and the necessity of repentance and atonement.

The step which they have taken from the state which is natural to Indians, has been retrograde into greater dark-

ness. In matters of religion, Indians in their original condition, are the pupils of nature. A departure from this state, uninfluenced by the bible, must necessarily be backward.

Whipping with a rod is one article of their creed, and is submitted to on account of transgression. But, as in their prayers, &c. no acknowledgement is made of sin against God, it appears that this suffering is submitted to merely on account of its salutary effects upon the present state of society among themselves.

The offender, whose crime may be known only to himself, applies to one of the four or five persons who are authorised to use the rod, and states that he has committed an offence for which he desires the whipper to inflict a given number of stripes upon his bare back. Having received the flagellation, which frequently brings the blood, the penitent immediately shakes hands with the executioner and others near, returning thanks for the favor conferred upon him, and declaring that he feels himself relieved from a heavy burthen.

Not long since, the prophet himself offended so notoriously; that he could not on account of the high station which he occupied, plead an exemption from the rigorous rule of whipping. But in order to lessen the mortification of publicly humbling himself, he called a council, at which it was concluded that there had been a general backsliding among them, and that a universal whipping would be proper. Accordingly a day was appointed, and every man, woman and child belonging to the society, received a due portion of stripes upon the bare back.

Polygamy is allowed. Kel-u-kuk, their leader, has two or more wives. The Prophet's popularity is on the wane as it ought to be. Eight of his party have recently forsaken him.

We have been astonished to hear it reported that the prophet was a *Christian*, and that he and his party were members of a Christian church! Had it not been for this report the foregoing article would not have been extended to its present length.

OTOES.

This tribe claims a portion of land in the fork between Missouri and Platte rivers. But their country is understood to extend southward from the Platte river down Missouri to Little Ne-ma-ha river, a distance of about 40 miles, thence

their southern boundary extends westward up Little Ne-ma-ha to its source, and thence due west. Their western and northern boundaries are not particularly defined. Their southern boundary is about 35 miles north of the Kickapoo lands.

By treaty, such of their tribe as are related to the whites, have an interest in a tract adjoining the Missouri river, and extending from the little Nemaha to the Great Nemaha, a distance of about 20 miles, and ten miles wide. No Indians reside on this tract.

The condition of these people is similar to that of the Osages, and Kauzaus. They take the Buffaloe with less difficulty and danger than the former, and consequently suffer less with hunger.

The U. S. is erecting a School house for the Otoes, on a tract of land more suitable for the purposes of agriculture, than they have heretofore occupied, and on which they have consented to locate.

Principal Chief, Ietan.

Their Agency is on the South West bank of Missouri, 6 miles above its junction with the great Platte river.

Agent.—Maj. John Dougherty. Comp. $1500 per annum.

Blacksmith,— —— Gilmore. Comp. $480 per annum.

Assistant do. Comp. $240 per annum.

Agriculturalist, —— Dougherty. Comp. $480 per ann.

U. S. School Teacher.—Rev. Moses Merrill. Comp. $480 per annum.

BAPTIST MISSION.

Under the management of the Bap. Gen. Mis. Con.

On the north bank of Platte river, 6 miles from its junction with Missouri river, and about 200 miles a little west of north from the mouth of Kauzau river. Commenced, Oct. 1833.

Missionaries.—Rev. Moses Merrill, Mrs. Merrill, Miss Cynthia Brown.

A small school has been sustained the greater part of the past year. The preparations which have been necessary for locating the mission permanently have greatly hindered other missionary labors. A favorable change, however, may be hoped for as soon as Mr. Merrill, the U. S. Smithery, and the Otoes become settled on the ground, selected for those purposes by the proper officers of government.

Post Office for all connected with this tribe is Fort Leavenworth, West. Ter.

OMAHAS.

The country of the Omahas adjoins the Platte river on the south, and the Missouri river on the N. East, their Northren and western boundaries are indefinite.

They are about settling on the bank of the Missouri, at a place recommended to them by the government, as being suited for agricultural purposes, about 60 miles north of the Otoes.

Their condition is in all respects similar to that of the Otoes, who are their friends and allies.

Principal Chief.—Big Elk.
Agent.—J. Dougherty.
Blacksmith.—Compensation $480.
Assistant do. $210.

BAPTIST MISSION.

Undertaken by the Bap. Gen. Mis. Con.

Within the last year a gentleman received the appointment of U. S. School Teacher for the Omahas, who was expected to be in connexion with the Baptist Board of Missions, according to labors which the Board had bestowed upon this subject. Ultimately this gentleman declined going to the Omaha country.

The Board then directed Rev. Chandler Curtis, who was temporarily at the Cherokee station, to repair to the Omahas, and his arrival among them is daily expected.

PAWNEES.

The country of the Pawnees is westward of the Otoes and Omahas. Their boundaries are not definite. Their villages are, chiefly, on the Great Platte, and its waters.

In their habits and condition they are farther removed from those of civilized man, than any tribe which we have noticed. Some of their huts are of earth, like those spoken of among the Kauzaus. In some instances they continue to cultivate the earth with the shoulder bone of the buffaloe. This being tied to a stick for a handle, serves the purposes of a spade or shovel. They obtain buffaloe with less difficulty than others, excepting the Otoes and Omahas, between whom and themselves there is an intimate connexion.

Agent.—John Dougherty.

BAPTIST MISSION.

The mission to the Otoes, which at first embraced the Omahas, was undertaken with reference to the Pawnees also; and this design is still maintained..

PRESBYTERIAN MISSION.

Under the direction of the Am. Bd. Com For. Miss.

Begun in 1834.

Missionaries.—Rev. John Dunbar, Mr. Allis. Not yet located.

For the purpose of acquiring the language of the Pawnees, of extending their acquaintance among them, and of securing their friendship, these two missionaries, separately, mingle with the Indians, and go with them on their hunting excursions. This course is as judicious as it is honorably self-denying.

Among the Pawnees is an inviting field for four missionary establishments.

PUNCAHS.

The Puncah is a small band, originally from the Pawnee tribe, on the Missouri, in the northern extremity of the country spoken of as the Indian territory. Their circumstances are similar to those of the Pawnees. They have no missionaries.

OTHER BAPTIST MISSIONARIES.

The author of this publication, and his wife, have been missionaries to the Indians ever since the year 1817. In August, 1828, they removed from among the tribes around Lake Michigan, to what is now termed the Indian territory. Their circumstances differ from those of other missionaries of the Baptist General Missionary Convention, inasmuch as their labors have not been located to a particular tribe, especially since they left the tribes of the north; but they have extended their labors to places and matters generally; and they have supported themselves without cost to the Missionary Convention. Their Post Office is Westport, Jackson Co. Mo.

MISSIONARIES IN GENERAL.

Excepting the missionaries noticed in the last article, and a few who have received appointments from government as school teachers, all others, of every denomination of Christians, are supported by the societies which patronize them severally; but they receive no more than a bare support. The amount allowed varies according to the expensiveness of living at each station, and is fixed by the missionary societies, so as barely to cover the necessary current expenditures of the several missionaries. None of them, therefore, receive any compensation which they can lay up as their own personal property. By this means, the voluntary surrender of the missionary to labors of benevolence for the benefit of the Indians, places him beyond the influence of temptation to acquire property. He does not receive even a promise of support for his family, should they out-live him; but, he trusts all to Providence.

Rev. Johnston Lykins exercises a general agency extending to the various tribes within the territory, according to instructions given him from time to time by the Baptist Bd. of Missions; and is duly authorized to fulfil this trust, by authority from the proper officer of government.

Rev. Thomas Johnson is Superintendent of all the missionary stations of the Mis. Soc. of the M. E. Ch. north of the Cherokees. His Post Office is Westport, Jackson Co. Mo.

Rev. Peter M. M'Gowan, under the direction of the same Society, is Superintendent of Methodist missions among the Cherokees and Creeks. P. O. Fort Gibson.

Rev. Joseph Kerr, is Superintendent of the Missions of the Western Foreign Missionary Society.

Missionary Societies are voluntary associations, composed of members of the several Christian churches in the United States which have embarked in the cause of missions.

The office of the American Board of Commissioners for Foreign Missions, is in Boston, Mass. Secretaries, Rev. Rufus Anderson, and Rev. David Green.

The office of the Board of Managers of the Baptist General Missionary Convention, is also in Boston, Mass. Corresponding Secretary, Rev. Lucius Bolles, D. D. Treasurer, Hon. Heman Lincoln.

The office of the Western Foreign Missionary Society, is in Pittsburgh, Pa.

The office of the Missionary Society of the Methodist Episcopal Church, is in New York. Corresponding Secretary, Rev. N. Bangs, D. D.

WANT OF MISSIONARIES.

We are sorry to be under the necessity of repeating the article under this head. We entreat the Christian community to reflect that another year's sufferings have been realized by destitute Indians; another year's loss of education has occurred with Indian youth; in which time many have passed beyond the reach of this necessary branch of improvement; and, alas, what multitudes have entered the darkness of death, without one ray of gospel light!! The *new system* of education affords uncommon facilities for doing good to these unfortunate people. Who, we ask, is willing to come to their relief?

More than 20 male missionaries, besides females, could, at this time, find inviting situations for usefulness, within the Indian Territory.

Preaching is not an essential qualification for missionaries. They should be men of good sense, ardent piety, persevering disposition, conciliating manners, contented with their own business without meddling with the business of others, industrious, frugal and economical, ready to enlist for life, and willing to labor through life without laying up a dollar for those of their families who may out-live them.

Provisions of the Government of the United States, for the education of the Indians within the Indian territory, and for their improvement in civilization generally.

Besides the annual appropriation of $10,000 for education purposes, a portion of which is applied within the Indian territory, and besides the schools which receive support from government already mentioned, the following provisions have been made, viz. for the

KAUZAUS.

By treaty of 1825, 36 sections of *good* land were to be selected and sold, and the proceeds applied to the education of Kauzau children *within* their country.

The number of acres was 23,040. The value of which, at the minimum price of government land, would be $28,800.

The cost of feeding, clothing, lodging, and instructing an Indian youth, if applied in conjunction with benevolent insti-

tutions, within the Indian country, may be kept within $50 per ann. At this rate, the proceeds of the Kauzau lands, had they been sold, as above calculated, would keep fifty children in school 11 years. Should the scholars be supported by their parents, the number which might be educated with the sum just stated, would be quadruple the above. A school house, books, and teacher, for 40 scholars, could be furnished for $500 per annum. At this rate, their education fund, to wit, $28,800, would keep 200 children in school 11 years.

These lands have been selected; but, unfortunately, the selection was not made by examination of the country, but upon the plats. The consequence is, that more than half the land is of little value.

The state of Missouri was allowed Seminary lands, in the same district of country. The claims of the Kauzaus were entitled to precedence. Missouri fixed the minimum price of her lands at two dollars per acre, and it was not until the greater part was sold that the price was reduced to $1 25 per acre.

Had the Kauzau lands been selttled according to the provisions of the treaty, not an acre would have remained until this time unsold, and it could have been sold for two dollars per acre, which would have amounted to the sum of 46,080 dollars.

The difference between this sum and the calculation at $1 25 per acre is 17,280 dollars. This latter sum has been lost to this education fund. It would have kept 31 Kauzau children in school more than 11 years; and, if the youths had been supported by their parents, it would have kept 124 children in school the same length of time.

But the loss will more than double this calculation, as will be perceived by what follows:

The amount of Kauzau lands which had been sold prior to Oct. 1, 1835, was 8,457 $\frac{4}{100}$ acres. The quantity remaining unsold was 14,582 $\frac{96}{100}$ acres. A great portion of this unsold land, never will be sold for any thing. The loss, therefore, to the Kauzaus, will be very considerable.

The 8,457 $\frac{4}{100}$ acres mentioned above, have been sold for $1 25 per acre, amounting to $10,571. This sum is in the United States Treasury.

By the same treaty of 1825, provision was made for the application of 600 dollars per annum to aid them in agriculture.

The Buffaloe have retired so far to the west that these peo-

ple cannot take them without great labor, and the danger of falling in with war parties of hostile tribes. They suffer extremely for want of food. The method which has been observed in the application of this annuity heretofore, has been unsuccessful. The tribe has derived no lasting benefit therefrom, except the fencing of 20 acres, and the plowing of 10 acres, of land.

600 dollars would pay for fencing, plowing, and properly preparing to receive seed, 75 acres of prairie land. Should this amount of land be prepared for them yearly, a few years would place them in comfortable circumstances. It is hoped that this will be done. Humanity pleads strongly for the Kauzaus, whose wretchedness is extreme.

OSAGES.

The treaty of 1825 provides "that the President of the U. S. shall employ such persons to aid the Osages in their agricultural pursuits as to him may seem expedient."

Under this provision the sum of $1200 a year has been expended by the government. This has been done without rendering any substantial benefit to the tribe beyond the fencing and plowing of 70 acres of land, mentioned on the preceding pages.

If the annuity of $1200 pr. an. were expended in fencing and plowing land, as has been suggested in relation to the Kauzaus, it would prepare for seed two fields of 75 acres each, or, 150 acres each year until they should need no more.

The same treaty of 1825, requires that 54 sections of land be laid off under the direction of the President of the U. States, and sold, and the proceeds applied to the support of schools for the education of the Osage children. The number of acres is 34,560. The value of which, if sold at the minimum price of the U. S. land, would be 43,200.

This sum, if applied according to our calculations for the Kauzaus, would support and instruct in school 100 children, eight years and a half. Should the children be supported by their parents, the above sum would afford instruction to 100 children, eight and a half years.

These lands have not been selected. It is hoped that, in view of the losses which have been sustained by the Kauzau education fund, the selection of the Osage education lands will not be long deferred.

DELAWARES.

The treaty with the Delawares of Sept. 1829, provides that 36 sections of the *best* land within the district which was at that time ceded to the U. S. be selected and sold, and the proceeds applied to the support of schools for the education of Delaware children.

These lands have not yet been selected. The quantity of acres is 23,040; the value of which at the minimum price of government land would be $28,800. According to our calculations for the Kauzaus, this sum would feed, clothe, and educate 50 youths 11 years, or, if supported by their parents, it would keep 200 children in school 11 years.

In the country in which the Delaware education lands are to be selected, the low grounds along the water courses are generally of the first quality, and the uplands are generally worthless, being exceedingly broken and rocky. Government will, no doubt, shortly order the location of these lands.

PUTAWATOMIES.

By the treaty of 1833, the Putawatomies are allowed the sum of 70,000 dollars for purposes of education. This sum, if applied according to the plan upon which we have based our calculations, would support in a boarding school 100 scholars 14 years. Or, if they should be supported by their parents, it would keep in school 400 scholars for the term of 14 years.

KICKAPOOS.

The treaty of Oct. 24, 1832, provides that the U. States shall pay $500 per annum, for ten successive years, for the support of a school, purchase of books, &c. for the benefit of the Kickapoo tribe, upon their own lands.

The school house and teacher which have been furnished them, have been in conformity with this stipulation.

The same treaty provides $4000 for labor and improvements on the Kickapoo lands. If the sum of $4000 should be applied in fencing and plowing prairie land, it would prepare for receiving seed, 12 fields of forty acres each. But it is probable, that, for the Kickapoos, it would be desirable to make some of their fields in wood lands, where the cost of preparing them would be greater than in prairie.

OTOES.

The treaty of 1830, secures to this tribe agricultural implements to the amount of $500 annually, until the year 1840. The treaty of Sept. 1833, continues this annuity of $500, ten years longer to be paid in the same articles.

The treaty of 1830 provides for a blacksmith for them ten years, and longer, if the President of the U. S. shall think it proper.

The treaty of 1833, stipulates that a flouring mill, to operate by horse power, shall be erected for the benefit of the tribe.

Also, the value of $1000, in live stock, will be given them, but, it will remain so far under the control of the proper officers of government, that the Otoes will not be allowed improvidently to waste it.

Two farmers are to reside in their country to assist them five years, and longer by the direction of the President of the United States. These two farmers could fence and plow 50 acres of land each year, and thus furnish them with 250 acres of land ready for seed, and enclosed in fields of convenient dimensions.

The treaty of July 1830, secures to sundry tribes mentioned therein $3000 annually for the term of ten years, for the education of their children. Of this sum the Otoes are entitled to $500 yearly.

In the treaty of 1833, an additional annuity of $500 is provided for education for the term of five years, or longer. The schools must be on the lands of the Otoes. While these education annuities continue they would support in a boarding school 20 Indian youths, or they would furnish instruction to 80 who were fed and clothed by their parents.

OMAHAS.

The treaty of July, 1830, provides that an annuity of $500 shall be paid to the Omahas, in agricultural implements, for, ten successive years, and longer, if the President of the United States shall think it proper.

Also, a Blacksmith and the necessary tools shall be furnished them the same length of time.

The sum of $500 for the term of ten years, is to be applied to the education of their children. This sum would keep in a boarding school, in the Omaha country, ten children, during the continuance of the allowance, or 40 youths, the same length of time, should they be supported by their parents.

PAWNEES.

The treaty of October, 1833, stipulates that the United States shall pay to the Pawnees annually for five years $2000 worth of agricultural implements, and this annuity is to be continued longer than five years, if the President deem it expedient.

Also, the value of $1000 in oxen, and other live stock is to be delivered to the tribe whenever the President of the U. S. shall believe that they are prepared to profit by them. This stock, after being taken into the tribe, is to be placed in charge of the proper authorities of the United States, to prevent the Indians from prematurely destroying it, thro' improvidence. This is an excellent arrangement. The live stock which was paid to the Osages and the Kauzaus was a disadvantage to them instead of a benefit. Their cultivated grounds were not enclosed with fences, and consequently they could not keep cattle and swine. In addition to this, their habitual improvidence was such that they had not patience to wait for future advantages from stock. The stock was immediately consumed for food, and only served to indulge them awhile in indolence.

Further, a sum not exceeding $2000 per annum for ten years, is to be expended in support of two smitheries, with two Blacksmiths in each, together with iron, steel, &c.

Four grist mills are to be erected for them, to operate by horse power.

Four farmers are to be provided for them, for the term of five years. The country of the Pawnees being more remote from white settlements than those of the Osages, and others, the cost of enclosing and plowing land would be increased. But if government should thus employ their farmers, 100 acres each year could conveniently be prepared for seed. This would give them five hundred acres of cultivated land enclosed with fences.

The sum of $1000 a year for ten years, is to be allowed for the establishment of schools. This sum will support in school 20 children during the ten years, or if they should be supported by their parents, 80 children could be kept in school the same length of time.

CHEROKEES.

It is stipulated in the treaty of the 6th May, 1828, that "the U. S. will pay $2000 annually to the Cherokees for ten years, to be expended under the direction of the President of the

U. S. in the education of their children *in their own country*, in letters and the mechanic arts. Also, $1,000 towards the purchase of a printing press and types."

CREEKS.

The treaty with the Creeks of March 24, 1832, stipulates that "$3000, to be expended as the President may direct, shall be allowed for the term of 20 years for teaching their children." This sum will support 60 scholars in a boarding school, or, give education in a common school to 240 scholars 20 years.

At a subsequent treaty held in Arkansas in 1833, another important provision was made for the education of Creek children.

CHOCTAWS.

The Treaty of Sept. 1830, provides for keeping 40 Choctaw youths, at school, under the direction of the President of the U. S. 20 years. Also, the sum of $2,500 is to be applied to the support of three teachers of schools, for the Choctaws 20 years.

There is also an unexpended balance of former annuities, amounting to about $25,000 which is to be applied to the support of schools at 12 different places, at each of which, a school house has been erected by the U. S. and paid for out of this fund.

MILITARY POSTS,

Within the Indian Territory.

FORT TOWSON.

In about N. Lat. 34 deg. and West Long. from Washington, 19 deg. It is within the Choctaw country, six miles north of Red river, and six miles west of the Kiamishi river, about 50 miles west of the eastern boundary of the Choctaws, 238 miles from Little Rock, Arkansas Territory, 280 miles from Natchitoches, La. and 120 miles from Fort Smith on the Arkansas river.

The erection of the Fort, at present occupied, was begun in the autumn of 1831. The situation is pleasant, the water is good, and the place is esteemed healthy. Four Companies of the 3d Infantry, compose the garrison.

Officers.—Lieut. Col. J. H. Vose, *Commanding.*
Ass't Surgeons, Lucius O'Brien, M. C. Leavenworth,
Captains.—J. B. Clark, J. Dean, L. N. Morris, J. Garland,
1st Lieut's.—H. Bainbridge, E. B. Alexander, E. B. Babbitt, *Com. Qr. Mr.* W. Colcock.
2d Lieuts.—A. G. Baldwin, J. H. Taylor, S. B. Legate, W. O. Kello, Carey H. Fry, *Bvt.* J. O. Barnwell, *Bvt.* P. N. Barbour, George C. Gooding, Esq. *Suttler*, and *P. M.*

FORT GIBSON.

Fort Gibson is on the east bank of Neosho river, two miles north of Arkansas river, and two and a half miles below the junction of Arkansas and Verdigris rivers. It is within the country of the Cherokees, and about 43 miles west of their eastern boundary, about 55 miles on a direct course from Fort Smith, and about 140 miles north of Fort Towson.

It was established in 1823, by removal from Fort Smith.

Fort Gibson, or the mouth of Verdigris river may be considered the head of Steam Boat navigation.

The Garrison consists of nine companies of the 7th Infantry.

Officers.—Bvt. Brig Gen. M. Arbuckle, Commanding the Posts on the south-western frontiers.
Lieut. Col. Wm. Whistler, commanding 7th Inftry.
Bvt. Lieut. Col. Burbank.
Bvt. Maj. George Birch. Act'g Maj.
Capt. Charles Thomas, Asst. Qr. Mas.
1st Lieut. D. S. Miles, Adj.
1st. Lieut. W. Seawell, Aid de Camp to Gen. Arbuckle,
2d Lieut. L. F. Carter, Asst. Com. Sub.
Saml. G. I. De Camp, M. D. Surgeon.
Asst. Surgeons, Henry Holt, Joseph H. Baily,
Bvt. Maj. Nath. Young.
Capt. E. S. Hawkins.
Capt. J. L. Dawson.
Capt. Francis Lee.
Capt. J. R. Stevenson.
Capt. J. A. Phillips.
Capt. N. Tellinghast.
1st Lieuts. G. I. Rains, S. W. Moore, V. V. Mather, J H. Holmes, S. Kinney, R. W. Ross, 2d. Lieuts. G. W. Cass, A. P. Whiting, R. S. Dix, R. C. Gatlin, A. F. Seaton, G. R. Paul, H. M. Havett, J. G. Read, A. Harris, F. Bretton. Bvt. A. Montgomery, Bvt.

Three companies of Dragoons are stationed at Fort Gibson.
Suttlers.—E. W. B. Nowland, Thos. E. Wilson.
Officers.—Maj. R. B. Mason, Commanding.
Lemuel C. M. M'Phail, Asst. Surgeon.
Captains.—E. Trenon, D. Perkins, P. H. St. Cook.
1st. Lieuts.—James F. Izard, C. F. M. Noland, Jas. Allen.
2d Lieuts.—Wm. Eustis, L. B. Northrup, G. P. Kingsbury, J. M. Bowman.
Suttler.—Col. March.

FORT LEAVENWORTH.

Fort Leavenworth is on the S. W. Bank of Missouri river, 25 miles above the mouth of Kauzau river, and about 20 miles west of the state of Missouri. It was established in 1827.

The Post is at present, head quarters of the U. States Dragoons.

OFFICERS.

Col. H. Dodge, Commanding, Capt. David Hunter, Capt. Lemuel Ford, Capt. Matthew Duncan, Lieut. Lancaster P. Lupton, Lieut. Thos. Swords, Act'r Qr. Master, Lt. John Vandeveer, Lieut. E. Steen, Lieut. A. Territt, Act'g Com. Sub. Lieut. B. D. Moore, Lieut. G. B. Kingsbury, Lieut. A. Ury, Lieut. M'Comb.

Asst. Surgeons, Dr. B. F. Fellows, and Dr. Moore.

Post Office, Fort Leavenworth, West. Ter.

TRADING POSTS.

Among the Cherokees, Joel M. Bryan has a trading post.

Among the Creeks, A. P. Choteau and Seaborn Hill, have each a trading establishment.

The American Fur Company have a trading house near the Osage Agency, one among the Weas and their neighbors, one among the Shawanoes and their neighbors, one among the Kickapoos and Putawatomies, one among the the Kauzaus, and one on Missouri, above the mouth of the Platte river, in the vincinity of the Otoes, Omahas, Pawnees and others.

AFFINITY OF LANGUAGES.

Chickasaw and Choctaw are dialects of one language.

Putawatomies, Ottawas and Chippewas speak the same language.

The language spoken by the Osages, Quapaws and Kan-

zaus is the same. That of the Otoes and Ioways is the same, and between these and the Osage, Quapaw, Kauzau, Omaha and Winnebago languages, there is a near affinity.

Weas, Piankeshas, Peorias, Kaskaskias, and Miamies, severally, speak dialects of the same language.

Pawnees and Puncahs speak the same language.

WAR.

All the tribes in the territory, except the Pawnees, Otoes, Omahas and Puncahs, are liable to insult and injury from remote tribes, especially those towards the south west, and even the Pawnees and their allies have their enemies in the *far-west.*

A portion of the Pawnees reside in the south, upon Red river. Until lately, warriors from the Pawnees of the south, and of the north, united with the Camanches of the remoter south west, and formed war parties, which annoyed traders to Santa Fee, and were particularly inimical to the Osages and Kauzaus, as well as troublesome to many hunting parties of the emigrant tribes.

In 1833 treaties of peace were concluded between the northern Pawnees and all the other tribes within the territory, and *all smoked the pipe of peace.*

In 1834, negociations of peace and friendship were held with the southern Pawnees. Thus far, all parties have been faithful to the pledges of friendship which have been mutually exchanged. Delawares, who, in 1833, retaliated with some severity upon the Pawnees, in 1834 and 1835, passed through their country, called at the encampments of Pawnees, and were received with warm expressions of friendship.

The last summer, Col. Dodge, with three companies, commanded by Captains L. Ford, and M. Duncan, and Lieut. L. P. Lupton, made an expedition of about 1600 miles. From Fort Leavenworth they ascended the Missouri, some distance above the Platte river; thence proceeded up the Platte river to the Rocky mountains; and along the mountains southward to Arkansas river, and down the Arkansas to the Santa Fee road, by which they returned to the post.

Upon this expedition, they fell in with warriors and others of the Otoes, the Omahas, the four bands of Pawnees, the Arickarees, the Arapahoes, the Chyennes, the Grosvontres of the prairies, the Blackfeet, and the Sioux.

No hostility was encountered on the expedition; but many councils were held with the different bands, which, it is

hoped, will produce favorable results.

A brief expedition southward, was also made the past summer, by Capt. D. Hunter.

Also, Maj. Mason, of Fort Gibson, with part of his command, performed considerable service in the prairies west of that post. In the discharge of which duties some of the Infantry belonging to the post, were also engaged, all under command of Gen. Arbuckle.

Gen. Arbuckle, Gov. Stokes, and Col. F. W. Armstrong, were Commissioners on the part of the United States, to hold councils with the Pawnees of Red river, and others. They were escorted to the treaty grounds by the troops above mentioned. The first expedition to these Indians was made in 1834. The propriety of thus holding friendly negociations with those western roving tribes, who had little knowledge of our government, has already been developed in many well attested matters of fact.

GOVERNMENT.

Most of the tribes within the territory have expressed a desire to become united in one civil compact, and to be governed by laws similar to those of the United States.

Should the U. States provide for them a form of civil government, suited to their circumstances, a few among each of the emigrant tribes, and many among some of those tribes, would be found capable of filling responsible offices in the transaction of the affairs of their government.

The time has fully come for the adoption of this course. Objections to it, founded upon the uncultivated condition of the minds of the Indians, if they ever had any weight, have none now. Multitudes of Indians well understand the value of property, duly appreciate the individuality of right in property, and desire its security by equitable laws. Many of them desire to have a sufficient portion of land for a farm set off to them severally. They deprecate the agency system and its concomitant principles so far as they exist among them. They are ready to become a component part of the Commonwealth of the U. S. They desire no special privilege to be granted to them, nor special restriction to be imposed upon them, further than what would be necessary to their welfare, until the effects of the peculiar disabilities under which they have hitherto been placed, shall have so far disappeared both among themselves and us, as to allow them safely to take an equal place among existing states of the Union.

Objections to embodying them on our west through fear

that they may become formidable foes, are discovered to be unreasonable, because the Indians never did from choice fight us, and never will while their women and children are within our reach. In former wars they could carry their charge a little further into the depths of the forest, while the warriors returned to their work of mischief on our frontiers. Here it cannot so happen. An uninhabitable, open, and almost woodless plain, of at least four hundred miles extent, lies immediately beyond them. A prairie on which no Indian village ever did exist, and in which they could not remain.

The whole history of Indian warfare against the U. States, unequivocally testifies to the fact, that while we can keep them within sight and hearing of us, we can keep them at peace with us.

At the commencement of the last war a large delegation representing the whole of the Sauks, Foxes, and Ioways, came to St. Louis, and offered their services in the war in favour of the U. States.

Gen. Clark, the superintendent of Indian affairs, happened to be absent. The officer in charge of affairs did not feel himself authorised to negotiate with them upon this subject. They immediately set out to offer themselves to the British. On the return of the superintendent, he sent after them, but was able to overtake only a part of them. These stopped and consented to remain neutral. The main body of them, among whom was the since celebrated Black Hawk, joined the British in the war against us.

We can readily perceive how easily, by a proper management, those savages could have been prevented from imbruing their hands in the blood of our citizens. The same remarks will equally well apply to Putawatomies, Ottowas and others, so far as it was possible to keep them near to us. This I know to be true from a long personal acquaintance with them, and from frequent conversations with them upon these subjects.

Were it possible for a deterioration to take place among the Indians within the territory, in both mind, and manners, so far that they should abandon the hopes and prospects which at this time inspire pleasant anticipations unknown before to that wretched race, arising from their expected connexion with us; and should they, reckless of the foreseen consequence of certain destruction, become hostile to the U. S. still not a tomahawk would be lifted against us until they had abandoned the Territory, and fled to the wilderness of the north, towards the British settlements. There are many reasons, for

supposing that they would not go southward into the Mexican government, and if they should go west they could not stop until they had gone too far to be feared.

But, were it possible for us to conjecture that they might remain in the Territory after they had commenced hostilities, what should we have to fear from them ? The whole number of Indians which we can hope to get into *this* Territory, *now* under consideration, would not exceed a fifth part of the present inhabitants of the state of Ohio. Now if one fifth part of the State of Ohio were to take up arms against the remainder of the United States, and remain where the latter could pour in their armies like an overwhelming flood, the result of such an unequal contest would do little injury to the stronger party.

But our subject is a plain common sense matter which can hardly require the aid of such reasoning as the foregoing. It is always expected that men will act in accordance with their supposed interests. It could not possibly be supposed a small portion of one of our states would be induced to sacrifice its interests so far as to dissolve its connexion with, and to commence an exterminating warfare upon all other parts of our country. The ties of interest that would bind the Indian Territory to the United States would be equally as strong as those which we have alluded to, and the infatuation which could induce disregard to them would be equally wild.

The objections to giving the Indians a territorial form of civil government which have been made upon constitutional principles are equally groundless. This is not the place to discuss constitutional questions. Yet, we may be allowed again, to appeal to common sense. The whole country inhabited by the Indians is, or has been, ours. It has or can become theirs only as we have made, or may make it so. We control both their persons and their property. In regard to the latter, we decide what they may sell, and what they may not, and who shall be the purchasers. These things being true, we can constitutionally direct their location, and direct their political affairs when they are located. We have always done so. We *are doing so now*, and, therefore, the matter cannot involve constitutional scruples. From its very nature it can only be a question of expediency and humanity.

We have always enacted laws for the regulation of Indian affairs, and have repealed them at pleasure. We have created agencies among them to attend to the execution of our

laws and we have abolished them when we deemed it expedient to do so. If we should now believe that both their interest and ours require the entire abolition of the agency system, and the introduction of a mode of regulating their affairs similar to the mode of management of one of our Territories, the adoption of this better mode could not possibly be opposed by any constitutional obstacle. We might propose something objectionable in the *form*, because of its inexpediency, but the principle upon which we should act would be that upon which we had ever acted.

If we imagine that there ought to be conceded to the Indians some right on their part, to choose for themselves, and that it would be wrong in us to give them a form of civil government, and to take them under the wing of ours without their consent, then we are prepared to meet the question, by appealing to the good sense of the Indians. We say the time has come to *act* upon this matter. They are prepared to live under the laws of civilized nations. Twenty-two thousand, five hundred of the present inhabitants of the territory *have adopted written laws*, which in general, are based on republican principles, and are similar to those of their white neighbors. The Shawanoes have it in contemplation, shortly to do the same. They who are most civilized necessarily take the lead in these things, and their good sense and talents will be rewarded with an ascendancy among their less informed countrymen. The latter rejoice that some of their own brethren have become capable of managing their affairs, and expect to profit by their superior endowmenst.

INDIANS NOT WITHIN THE INDIAN TERRITORY.*

Tribes East of Mississippi.

Indians in N. England and New-York,	4715
Indians from New-York at Green Bay,	725
Wyandots in Ohio and Michigan,	623
Miamies,	1,200
Winnebagoes,	4,591
Chippewas,	6,793
Ottawas and Chippewas of Lake Michigan,	5,300
Chippeways, Ottawas and Putawatomics,	8,000
Putawatomies,	1,400
Menominees,	4,200
Creeks,	22,668
Cherokees,	10,000
Chickasaws,	5,429
Choctaws,	3,500
Seminoles,	2,420
Appalachicolas,	340

Tribes west of Mississippi river.

Sioux,	27,500	Black feet,	30,000
Iowas,	1,200	Camanches,	7,000
Sauks of Missouri,	500	Crows,	4,500
Sauks and Foxes,	6,400	Arrepahas, Kia-	
Assinaboines,	8,000	was, &c.	1,400
Crees,	3,000	Caddoes,	800
Gros ventres,	3,000	Snake and other	
Arrekaras,	3,000	tribes within	
Cheyennes,	2000	the Rocky Mts.	20,000
Minatarees,	1,500	Tribes west of the	
Mandans,	1,500	R. Mountains,	80,000

Throughout all the vast uncultivated regions north and south of the western territories of the United States, are Indians. The population becomes more sparse as we proceed northward, to a climate less accommodated to the comforts of uncivilized man, and becomes more dense, as we proceed southward to a more genial clime where subsistence is more easily obtained.

*This table refers to the territory belonging to the U. S. only. It is conjectural in regard to the remote tribes, and is probably very erroneous.

PLEA FOR THE ABORIGINES OF NORTH AMERICA.

Indifference to Indian improvement connected with the paucity of of their population.

We feel confident that there is a general indifference to the welfare of the aboriginal inhabitants of this continent, which is at variance with the rule of doing to others as we would that others should do unto us. It has never been otherwise, either in Europe or America, and whether it will be otherwise in future is not altogether certain. We write with a view of exhibiting, so far as our limits will allow, the true condition of these people, of promoting better feelings towards them than have heretofore existed, and of suggesting some easy methods of promoting their lasting prosperity.

One cause, it is presumed, of general indifference to the improvement of the Indians, is the paucity of Indian population. This matter seems to claim our first attention, inasmuch as the paralyzing effect which it has upon the mind will be likely to insinuate itself into all our reasoning. Whatever plea be urged in favour of the Indians, we are liable to be haunted with the reflection that their number is so small, that the subject of their reform can hardly be a matter of great importance.

We regret, that we are not able to obviate intirely this difficulty which hangs upon our subject, and to say that they are exceedingly numerous, yet we believe that, while the fewness of those for whom we plead may occasion some discouragement, it will, in view of the history of the past, prefer irresistable claims upon our justice and humanity. We shall be led to enquire under what circumstances they have been reduced from many millions to a *handful*, and the answer to this enquiry cannot fail to make a deep impression upon the feeling heart. We shall be compelled to date the origin of their diminution to the settlement of Europeans in their country, and the awful rapidity with which it has been carried on, will be found justly attributable to the devastating nature of the intercourse which the former have established with them.

But we seem to have labored under mistaken impressions in this matter. If our views may be inferred from what we have said and done for the improvement of the aborigines, their number is *not* so small as we have generally supposed. In the fact of underrating their number, we shall perceive a striking proof of indifference to their welfare. They for whose happiness

we feel solicitude have a place in our thoughts. Their numbers, their locations, and their circumstances are contemplated. It is not so with the Indians. They are scarcely remembered except as associated with some romantic flight of imagination.

Upon this subject we should naturally expect to find the most liberal views among those who had formed themselves into benevolent associations for the improvement of the condition of the natives. Some of these associations have existed many years, and yet their operations have been circumscribed to a few small tribes, amounting in the whole to a few thousands only, leaving the great mass of them almost unnoticed in regard to number, place and condition.

It is about two bundred years since evangelical efforts were commenced for the improvement of the condition of the Indians, and so feeble have these efforts been that from the best calculations which we have been able to make, not more than thirty three thousand are at this time, positively within their influence.

In this matter the apathy of the state resembles that of the church, the former has somewhat the advantage in a comparrison. Only about one third of the whole number within the territory of the United States have received attention.

Government may with propriety confine its Indian regulations to its own limits, but benevolent societies should not circumscribe their labours within the same sphere, much less should they sleep over the feeble efforts which they have put forth, and which extend to scarcely a tenth part of of those within the territory of the U. S. leaving unnoticed all others.

We are upon the borders of a vast wilderness, in comparrison to which, the settled portion of North America is small. Over the whole of this vast uncultivated region Indians are dispersed. We speak of this wilderness in the singular number, because it is but *one* vast uncultivated tract. The veracity of this statement is not impaired by imaginary lines which various civilized nations have drawn through it, merely for their own convenience in regard to their political intercourse.

When a mission is undertaken to the Sandwich Islands, we are reminded, and properly too, of the multitudes which inhabit them. When a mission to Burmah is undertaken, we are for our encouragement told of the millions within the empire. But missions to the inhabitants of this vast wilderness, on the borders of which we eat and sleep, have not been thus

encouraged. Who ever heard of a missionary association originating a mission to the Indians as a people? No, the society undertakes a mission to the Osages, the Shawanoes, the Chippewas, or some other small portion of Indians. Its instructions to its missionary correspond with these small beginnings, and, too commonly, similar views and feelings are carried with him to the nut-shell sphere of his labours. By common consent it appears to have been made a small business. Nor is it the least exceptionable feature in this affair, that it is too generally supposed that moderate talents are sufficient for these moderate operations. Hereafter we shall do missionaries the justice to review this point. It is sufficient for our present purpose, to say that, whatever may be the talents or the devotion of the missionary to the Indians, he commonly fills a place in the estimation of others corresponding with the much or little importance which they attach to the field, and nature of his labors.

If it be said that benevolent associations, after furnishing this and that tribe with the means of improvement, design to extend their labors to others more remote; we answer by enquiring, why not pursue a similar course in relation to other heathen? In regard to other countries the society did not confine their imaginations to the sending of missionaries to a particular city or district, and impress the minds of their missionaries with views equally contracted, and then appeal to a benevolent public for aid in strains as feeble as the design which originated them was small. They resolved on a mission to the *country* embracing *all* its inhabitants. Their philanthropy was not affected by the jurisdiction of other nations, nor by that of the natives, the design was to be instrumental in converting *all* those heathen to Christianity. This design, than which none more noble ever actuated the mind of man towards his fellow man, was presented in bold relief to a Christian community, and, thank heaven, not unsuccessfully. In the choice of their missionary, corresponding views in him were essential to his being employed. The motto which hung over every proceeding was, "expect great things.—attempt great things."

Now turn and look towards missions to the aborigines of America. Alas! we sicken at the sight! If they deserve a motto at all, it might well be written over the small matters connected with them. Expect *little things*.—Attempt *little things*.

The blame which we design to imply in these remarks is not located upon any one denomination of Christians which

has missions among the Indians. All are blameable. The nature of this plea for the aborigines will require us to notice this point hereafter, and we now advertise our reader that we do not hope to find among the different denominations of Christians one honorable exception.

WHOLE NUMBER OF INDIANS.

We have taken some pains to estimate the probable number of the aborigines within the North American wilderness. As our calculations cover extensive portions of country unexplored by civilized man, and other vast portions little known even in the business of trapping, or of Indian trading, and much less as it respects the number of the native inhabitants, we can scarcely hope for even an approximation to precision.

In making our calculations we have pursued various methods, one of which has been, to take a given district within a medium latitude of the whole territory under consideration, of the number of Indians within which we had some knowledge, and where we supposed that the population over this given district, might compare with the average population of Indians generally, and, then suppose that as the extent of this district is to the whole Indian country, so is the population of this district to the whole number of Indians.

One of the districts assumed as data, we commence at the Sault de St. Marie, and imagine a line north of west through lake Superior, and another extending west of South by way of Green Bay, so that the extent assumed in the direction of the former line would equal about ten degrees of longitude, and the width of the district would be equal to three and a half degrees of latitude. Within this district we suppose there are 15,000 Indians; this compared with the whole extent of wilderness under consideration, gives 1,725,000. To which if we add Indians within the limits of, but not surrounded by, white inhabitants of the Mexican dominions, and others upon our extensive frontier northward, we may place the entire amount of Indians in North America at 1,800,000. This we believe will be esteemed a fair estimate by any one who will have patience to examine the subject.

Possibly our estimate is too low. The Indians live chiefly upon the spontaneous productions of nature. Consequently, in some countries, the means of subsistence can be more easily obtained than in others, and in those places population is

expected to be proportionally dense. Hence in warmer climates the natives are more numerous than in colder, this as a general rule is correct. Nevertheless it has led to some error, inasmuch as we have sometimes supposed the difference to be greater than what it really is. A. M'Kinzie, when travelling to the North-West between lat. 60 and 71 deg. noticed beaten paths, and other signs of human residence indicating an immense population.

For evidence that the population was great, let one who has passed along any river in the western country between the latitudes of 30 and 40 deg. N. and on which the Indian population is known to be as dense as in any other place in the interior of the country, compare the beaten paths which he has there seen with those described by M'Kinzie.

We should also bear in mind that these roads to the far north west, were made by human feet alone, horses or other animals not being used for servile purposes in those regions. The north is not so much less bountiful to the Indians than the south as we have generally supposed.

Our government has nothing to do with Indians who are beyond our Territorial limits. But as *Christians* our duties are not in like manner circumscribed. We should, therefore, be reminded, that within the settlements of Mexico, and immediately adjoining the vast wilderness under consideration, is a considerable Indian population, whose condition though somewhat improved in regard to food and raiment, is in other respects equally deplorable with those in the wilderness.

The best estimates at hand, make the entire population of Mexico, in 1808, 6,500,000, two fifths of which, or 2,600,000, are Indians, exclusive of those termed Mestizoes, descendants of whites and Indians, and Zambos, descendants of Negroes and Indians.

Adding Indians of the wilderness,	1,800,000
To those within the settlements of Mexico,	2,600,000
Gives us	4,400,000

which claim our kindness. Even four millions, four hundred thousand is a small number when compared with the millions of heathen in Asia, still we think that the number is such as to entitle the subject of Indian reform to much greater attention than it has heretofore received. Further, we believe that reflection upon this subject must result in conviction that they have claims upon us superior to any other people upon earth, however numerous they may be. We do not reason fairly when we suppose that the claims of one

million are impaired because their number does not amount to five millions, or because ten millions elsewhere have claims upon us.

In contemplating labor for the improvement of the condition of heathen merely as an act of man towards his fellow man, it is predicated upon either justice or humanity, or rather upon both, for the obligation, which humanity imposes upon us, renders it morally unjust to withold from a needy fellow being, the assistance which we have it in our power to afford him. In addition to the claims of justice and humanity in common which all heathen have upon us, the natives of our forests have legal claims to an amount greater than we can ever liquidate. We are confident that this will appear in the sequel.

RELATIVE PROPORTION OF IMPROVED INDIANS.

We have above shown one million, eight hundred thousand, Indians in the wilderness adjoining us, which number for convenience, we may suppose to include the few remaining within the states. Of this number we suppose that ten thousand may be so far improved as to be classed, with some propriety, with civilized man, among these the portion that is pious considerably exceeds the average proportion of pious persons among the same number of citizens of the United States.

In addition to the above, there may be about 60,000, which have made advances toward civilization, some of them greater, and others less.

The whole number of those who have made some advances towards civilization, is to the number that have made none, as about two to forty-nine and a half. The whole number of the civilized is to the uncivilized as two, to three hundred and fifty eight, the whole number of those who are positively within the influence of missionary labours is, to the number of those who are not, as two to one hundred and nine.

CONDITION OF THE INDIANS.

Among such as have made no advances towards civilization there are shades of difference in regard to comfort. The more comfortable have obtained of the whites, some guns, axes, knives, blankets, and cotton and woollen cloths, &c. They use horses in hunting, and for carrying burthens, but never apply them to draft. Every man in addition to his gun, if he possess one, has his bow and arrows.

They have neither sheep, cattle nor swine, they do not manufacture any kind of cloth. In genial climates they cultivate from the fourth of an acre, to one acre of land to a family. They cultivate Indian corn, and some culinary vegetables, such as pumpkins, potatoes, &c. The field is cultivated alone with the hoe. Small spots of land the most easily prepared for seed are selected by them, and if enclosed at all, it is by brush or poles, either of which opposes a feeble resistance to an intrusive horse. A centinel usually guards the field from the time of planting in the spring, until the harvest in autumn. Many fields are without enclosure.

HOUSES.

Their houses are constructed of sticks about large enough for a summer house in a garden, on which is fastened either the bark of trees or rushes, or the skins of wild animals; without floors, the fire is placed on the earth in the centre.

DIVISION OF LABOR.

It is considered the business of the females to prepare the field, to cultivate it, and to harvest the crop, to erect the houses, procure fuel, prepare the food, take care of the horses, make the skins of animals into leather, and to make clothes of it. In removing from place to place, they are generally compelled to transport heavy burdens upon their backs. The budget is sustained by a strap of leather passing across the forehead.

The men do little else than hunt the wild animals, make bows and arrows, smoke the pipe, eat and sleep.

ROVING HABITS.

They remain in their villages from the time of planting corn in May and June, until September or October, when they leave their villages and spend the time in encampments in such places as are most favorable for procuring food for themselves and their horses.

Some of those in the prairies, when travelling, transport their tent poles by tying one end to a horse and allowing the other to drag on the ground.

DRESS.

The fashion of dress is much the same among all tribes, and usually appears to be the most convenient for them under their peculiar circumstances.

The males dress in leather mockasins for the feet, and leather leggings, a strip of cloth about the loins, and either a leather or cotton shirt.

The mockasins for the females are similar to those of the males, their leggings are shorter, and more frequently made of cloth, the cloth fastened around the waist with a belt, extends a little below the knee, a cotton shirt hangs loosely, a little below the belt, a blanket wrapped around the body serves for the outer garment by day, and for the bed at night.

Among tribes which are poorer, neither sex wears a garment to cover the body above the waist, excepting the blanket, or a Buffaloe's skin wrapped around as above, which is not used in warm weather. The young women usually wear a strip of cotton cloth about eight inches broad, passing obliquely across the breast, over one shoulder, and under the other arm. While they are at their villages in summer, all clothing except that about the waist, is frequently dispensed with.

TRIBES MORE WRETCHED.

Many of the tribes are more wretched than those of whom we have yet spoken. They generally reside near the Rocky Mountains, and between the mountains and the Pacific ocean, also east of the mountains upon the waters of M'Kinzies river, and those emptying into Hudson's Bay. In general their wretchedness increases as we go back from the sea.

In warm climates near California thousands of both sexes and of all ages are destitute of covering for any part of the body, amoug them a few may be observed, who, through a sense of decency, fasten a kind of fringe of grass, around the waist. Northward, and where the cold obliges them to wear clothes, many are as insensible to shame in the exposure to common observation, of every other part of the body as they are in regard to those of their hands and face. Hence may be inferred the extreme degradation of the minds of those people, and the shocking wretchedness of their condition in every respect. How deplorable the state of those people must be both physically and mentally, and as it regards both body and soul—time and eternity !!!

All, even the most grovelling and wretched manifest a fondess for ornament in dress. Trinkets are attached to the clothing, to the hair of the head, the nose, ears, neck, arms, hands and ancles, and paints are rubbed on the face and other parts of the body.

UNEXPLORED COUNTRY.

From the Columbia river, in about lat. 46 deg. southward about twelve degrees, and between the mountains and the Pacific, is much unexplored country. Also, from the sea-coast extending northwestward as far as Bhering's straights towards the interior, and Northward to Baffin's Bay, are vast portions of unexplored country. At particular points only has the traveller touched, and thence brought us intelligence of the condition of the inhabitants.

HORSES.

From the sources of Columbia, Missouri, Mississippi, and St. Lawrence rivers southward, all tribes own more or fewer horses. They were originally brought from the Spanish settlements in Mexico. Before we had become acquainted with those remote northwestern tribes, traffic in horses was carried on between them and the more southern tribes, which traffic is, to some extent continued. Farther north horses are not used.

AXES, AND OTHER MECHANIC TOOLS.

Most of the tribes have obtained of the whites a few useful implements of iron, such as knives, axes, &c. They who are too poor to own an iron axe, use an axe of stone, similar to many which have been found in the western states. It is a hard brown stone, worked somewhat into the shape of an axe, with a groove around the place where the eye should be, sunk deep enough to admit of fastening thereon a handle by means of strings. The upper end is somewhat flattened like the pole of an axe, and the other widened one way, and brought as nearly to an edge as practicable.

These axes may be employed in splitting wood, but not in cutting it. They are also of use as a mallet in fastening stakes in the earth in the construction of their dwellings, and in preparing snares in which to catch wild animals.

We found one of those stone axes on the St. Joseph river of Lake Michigan, which weighed about fifty pounds. It was of the common granite of that country. It was not shaped with skill equal to that employed upon smaller ones. The groove around the head, for the purpose of fastening the handle, was large in proportion to the size of the axe.

For what purpose it had been formed, is not easy to conjecture. It was not for use as an axe, because it was too

large. Possibly they who manufactured this great axe were idolaters, who worshipped a huge image, whose bulk corresponded to the size of the axe, and into whose hands the axe was placed.

A piece of horn, or bone, sharpened at one end, is also used for the purpose of cleaving timber. With this horn chissel in one hand, and a mallet in the other, a native, in the preparation of his canoe, for which he selects a soft kind of wood, will make chips faster than could be imagined by one accustomed only to the use of iron, in such cases. The front teeth of the beaver, with which that animal cuts down trees more than 12 inches in diameter, are sometimes used as a chissel by the natives.

In the absence of an iron knife, copper has been so shaped as to supply its place. This was sometimes procured from the whites, and sometimes found by themselves in a pure state. With the poorer, a flint supplies the place of a knife. The flint is also used as a lancet in letting blood, scarrifying, &c.

Before their acquaintance with Europeans, southern tribes frequently used as a knife, a splinter of the reed, or cane, common to their country.

ARMS.

Their arrows are usually feathered at one end, and barbed at the other, with either iron, copper, flint, horn, or bone. A sharpened bone, fastened to a pole, forms a spear. A pointed horn, or bone, about a foot in length, a cudgel of wood, suitably shaped at the extremity, and a beam of an elk's horn, are also used for the purpose of dispatching an enemy, or an animal that has been caught in a snare.

MEANS OF OBTAINING SUBSISTENCE.

Few of the poorer tribes cultivate the soil. For subsistence they depend upon the spontaneous productions of nature. Fish, fowl, and quadrupeds, furnish the chief source of supplies.

One method of taking fish is, with hook and line, according to the practice with which we are familiar. The line is made of the inside soft bark of a tree. To this is tied a piece of horn or bone, suitably shaped, or else, two pieces so fastened together as to form a hook. In some places to the north west, nature has been so bountiful as to furnish a small hooked thorn, exceedingly sharp and hard, strong e-

nough to catch a fish weighing half a pound.

Another, and more successful method of taking fish, is by a scoop net, formed, also, of the soft bark of trees, and let into the water in a manner similar to our own custom.

But the most successful method is by setting a net in the water. To places in rivers most favorable for fishing, the natives resort during the proper season, in order to procure a store for supplies during the season unfavorable for fishing; or, to prepare some for barter among neighboring tribes, whose fisheries are less productive.

Fish is dried by exposure to the sun, without salt, and is stored in houses prepared for the purpose.

In taking fowls, or quadrupeds, the bow and arrow are used when it can be done successfully. But fowls are caught with the greatest facility at the season when swans, geese, &c. having recently dropped their feathers, are, either scarcely capable of flying at all, or, are often found exhausted by flying, especially in rainy weather, and so become a prey to the fleet Indian.

On the shores of lakes and rivers are particular places to which water fowls annually resort to build their nests, and to foster their young. To these the natives repair at the proper season to catch them as above described, and to catch the young ones before they are capable of flying.

On account of inattention, and a want of salt, a stock of fowl, flesh, or fish, recently taken, frequently becomes little better than a heap of carrion.

Elk, and deer, are sometimes taken in a snare, or noose, made of a small strong cord. Wild animals frequent particular places for the purpose of obtaining food or drink, and through dense foliage form paths. Along these, nooses are set in places favorable for entangling them.

Sometimes a pound is constructed of brush, poles, vines, and bark, sufficiently strong to defy the strength even of the buffaloe. The opening, in front, is wide, whence it gradually narrows to a point, or so nearly to a point as to present but one narrow way, which, unperceived, leads into an inextricable enclosure.

The buffaloe, deer, or elk, happening in the neighborhood, are induced to go towards the snare by the disclosure of a person in the opposite direction. The obstructions which had been formed for the purpose, confining the unsuspecting animals to the direction designed by their destroyers, they are unwarily taken by their pursuers.

Sometimes they are constructed on a hill which these an-

imals have ascended and descended so frequently as to form a road. The natives, taking advantage of some turn on the hill side, fill up the beaten track so as to turn the animals towards a precipice. A company of animals are seen upon the high lands in the vicinity; the Indians are in readiness; the animals follow their usual beaten track, and perceive no obstruction until they have descended the first steep. At this moment the Indians close in upon their rear. The affrighted animals, in endeavoring to escape their pursuers, and, unable to go forward, turn into the way previously prepared for them. The pressure of the frighted animals in the rear, prevents those in front from returning, and crowds them down the precipice, so that they are either killed or crippled in falling.

Small animals, like the rackoon, are frequently caught in a trap, which, in the western states, is called a *dead-fall.*— This consists of a log of wood, or a rock, placed over another log of wood, or a path, or any place where the animal is most likely to pass, one end of which rests upon a trigger, which so intercepts the way that it is inevitably sprung by the animal in its passage, at which instant the log or rock falls on the victim and secures it.

Some small animals which burrough in the earth may be taken by inserting a spear into the den.

BOATS.

In the more northern parts, canoes are constructed of the bark of the Birch tree. They are larger or less, as circumstances require. They are very light, so that one, large enough to transport two or three persons, may be carried upon a man's shoulder. Upon lakes, and other large waters, some are large enough to carry many persons.

More southwardly, their canoes are made of a single tree, after the usual fashion of canoes on our rivers, and among the Indians near us. The labor of making a canoe sufficient to carry a dozen persons and their baggage, without the use of an iron tool, must be very great. First, the tree must be felled by means of fire at the root; or, if an accidental fire or the wind has favored them by prostrating a suitable tree, it must be sundered by fire. Next, it is to be brought to shape on the outside, and excavated within, by the application of fire; to hasten the process of which, as well as to give such a direction to the burning as to produce the proper form in the vessel, the coal is scraped off with some

hard substance, as fast as it is charred.

The same tedious process must be resorted to in the construction of paddles, or oars for the canoe.*

In some instances, in the more southern parts, a vessel is formed by stretching the skin of the buffaloe, elk or deer over small pliant pieces of wood, similar to the manner of constructing a birch bark canoe in the north.

Frequently the buffaloe skin which serves for a robe for the body by day, and for its covering at night, is made to serve the purpose of a boat in crossing a river. Being spread upon the ground, the baggage is placed thereon, and if it be a mother in charge of an infant, the latter is also placed among the baggage. The edges of the skin are then brought together, so as to make the whole into a round bundle, like that of a washer woman. Being placed in the water, the person swims, and either pulls it by a cord held in the teeth, or pushes it forward.

The raft used for crossing deep waters, which consists of logs of wood, or reeds tied together, and which is well known to all who have travelled much in the wilderness, is usued occasionally by all tribes.

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*Some very extravagant opinions have been formed relative to the inconvenience of the natives, for want of iron tools, as well as on many other accounts. The following, from Robinson's History of America, furnishes a specimen of those erroneous notions, though, in support of his opinion, the writer has quoted three authors.

He says "to fell a tree with no other instruments than hatchets of stone, was employment for a month. To form a canoe into shape, and to hollow it, consumed years, and it frequently began to rot before they were able to finish it. Their operations in agriculture were equally slow, and defective. In a country covered with wood of the hardest timber, the clearing of a small field destined for culture, required the united efforts of a tribe, and, was a work of much time and great toil. This was the business of the men."

The absurdities of the above, will be manifest by noticing that, 1st, stone axes were not used in felling trees, as we have heretofore remarked, 2d, a large tree may be either felled, or severed by fire in one or two days, 3d, a canoe sufficient to carry five men could be constructed by the use of fire, by that number of men, in a month, and if they had a suitable tree to work upon, and a convenient place for collecting wood for their fire, the canoe, with industry, could be made in half a month, 4th, the preparing of the field is invariably the business of the women, and not of the men, 5th, the removal of the trees was not necessary to the preparation of the field. For cultivation the natives select fertile spots, on which few trees or underwood grow. The trees are barked, and consequently die. The bark of a tree can be beaten off in a few minutes, with a stone or any hard substance sufficiently to prevent it from leafing. Twenty dead trees upon an acre of land would not materially injure the growth of the crop. Moreover dead timber is a great convenience to Indians on account of the facility with which they collect the fallen broken limbs for fuel, and the preference given to dry wood above that which is green. In the small Indian huts without chimnies, green wood cannot be used for fuel without occasioning intolerable smoke. On this account, and because it is, in other respects, more suitable for use in Indian houses, the tribes which use iron axes seldom burn green wood.

METHODS OF OBTAINING FIRE.

Since trading and trapping has become extensive in the Indian country, almost or quite all the tribes have obtained more or less iron from the whites, and steel and flint, with which to procure fire. Where they are not supplied with these, it is reported, that fire is produced by friction. A stick of dry wood is laid on the ground, to which one end of a hard dry stick is placed, while the upper end is pressed by the person's breast. This vertical stick, being either naturally in the form of a bow, or rendered so by pressure upon the upper end, is turned with the hand like a carpenter's wimble, and produces heat where it turns on the horizontal stick below.

M'Kenzie informs us that an uncommonly wretched tribe near the Great Bear Lake in about Lat. 66 deg. procured fire by "striking together a piece of pyrites and a flint stone over touchwood," (spunk) and that they were universally provided, each with a small bag containing those materials, the same as tribes near us are who carry flint, steel and spunk.

We have been informed by Indians, that anciently, when it was difficult to procure fire by the imperfect means which their ancestors possessed, it was usually preserved with great care, and was transported from place to place. A large piece of spunk or of some other decayed wood, was ignited and then enclosed in earth, and a wrapping of leaves, bark or skin, so placed around the spunk that the pressure would not become so great as to extinguish the fire and which excluded the air, excepting so much as was barely sufficient to preserve it. In this way a piece of spunk would last in transporting fire many days.

VESSELS TO HOLD WATER, &c.

One of their vessels used in carrying and in holding water is the stomach of a buffaloe, or the ponch of a less animal. As it would flatten down and leak its contents if it were set upon the ground, it is elevated upon three vertical sticks which are fastened to its brim.

Sometimes a wooden trough is used for a bucket. The bark of a tree taken in one entire piece, sufficiently large to allow of its being turned up at both ends, answers for a bucket. This is a common vessel with most of the tribes near us, especially with such as make sugar from the sugar tree, where it is used to receive the sweet water as it runs from the tree.

A better fashion of making a bucket of bark, is by bending it until it nearly assumes the form of vessels used by civilized men for similar purposes, the crevices of which are closed with gum from the pine tree.

Northwardly, buckets with some more labor are constructed of the filaments of the bark of trees, woven together like a basket, and rendered impervious to water by the pitch which exudes from the pine tree, or by some other glutinous substance.

A still better kind of water vessel is made of a hollow tree. The piece is brought to a proper length and thickness, when, with a knife, if one can be obtained, and if not, with a flint, a pointed piece of horn or bone, or the tooth of a beaver, a groove is formed within the hoop, and a bottom is inserted after the manner of constructing wooden vessels among us.

In a few instances, kettles among the natives have been discovered, large enough to contain two or three gallons, which had been chisselled out of solid rock, without an instrument of iron.

Some of the original inhabitants of that portion of the continent which is now settled by Europeans, manufactured earthen pots, pieces of which have frequently been dug out of the earth. At this time we have no knowledge of any tribe that manufactures earthen-ware.

COOKERY.

Roasting before the fire is a common and convenient method of cooking meat. Water is made to boil in a wooden or bark bucket, by inserting stones heated in the fire. This process of preparing food is tedious and troublesome, and although it may not render it less wholesome, must necessarily make it less palatable, than if it were prepared in the ordinary way in a vessel of metal.

When it is necessary to cook upon a large scale, meat is sometimes prepared by placing it in a heap, with leaves, or small brush or sticks between the pieces to keep them slightly asunder. The heap is covered with leaves, brush or grass, when a fire of wood is built over the whole, and continued until the meat is sufficiently stewed. It can easily be conceived that this process must necessarily impart to the food an unsavoury flavor.

Indians are often subjected to extreme hunger, and frequently die from actual starvation, as well as from cold. With many, wild berries, nuts, roots and esculent plants, are

at some seasons of the year, important articles of food. A kind of parsnip, found in morasses, said to be poisonous in its crude state, is rendered harmless and nutritive, by a peculiar process of roasting, or rather stewing, among heated rocks and earth, in a pit prepared for the purpose.

In the spring season of the year the bark of trees is peeled off, and the inner soft part is scraped from the harder, and in like manner the soft and juicy portion which adheres to the tree is procured. These scrapings are generally worked into a kind of soft dough, and then spread out to the sun to dry in the form of cakes. This is a substitute for bread.

With some of the tribes the manufacture of this bark bread is so considerable, that it becomes an article of traffic with others. An esculent root is by a similar process made into the form of bread.

The pacimmon fruit, well known in the western states, is also made into cakes, hardened by exposure to the sun. The ripe soft fruit is mashed in a vessel; after which the pulp is separated from the seed, and the rind, by pressing it through a strainer composed of small sticks fastened side by side.

These wretched people, of whom we speak, feed on animals which die of disease, and, frequently, after the flesh has become putrid. Their necessities are sometimes so great, that no kind of food that will contribute to the protraction of life, is rejected on account of its loathsomeness.

It has been reported that, from indifference, they were in the habit of eating *raw* flesh. This is not true. The pinchings of hunger are often extreme, and deprive them of patience to cook meat, when, as might be expected, they devour it raw and with the voracity of wolves. But when they have opportunity for preparing their food, they prefer it thoroughly cooked.

CANNIBALISM.

It has been frequently stated that cannibalism existed among some of the tribes. We believe that no tribe ever ate human flesh, even that of their enemies, merely as an article of food, except in such extreme cases of hunger as have sometimes driven others to this dreadful expedient for the prolongation of life, nor do we believe that any people, *ever* had a custom so horrid merely for the sake of food. When it does occur, it is either the result of insupportable hunger, as stated above, or the result of superstition. We cannot doubt that, from one or both of these causes, human flesh has been

eaten by persons belonging to many of the Indian tribes. It is alone the flesh of the *enemy*, killed, or taken prisoner in battle, that is eaten. Most commonly the heart only is extracted and devoured. But sometimes persons who have been captives many months, are deliberately killed and prepared for eating, as they would kill and dress an ox. The whole of this horrid affair is accompanied with songs, dancing and hallooing, suitable, as they suppose, to the occasion. It is a ceremony engendered and fostered by superstition, and not an act performed for the gratification of the appetite.

The latest instance of the performance of this shocking ceremony, of which we have any knowledge, occurred in the Lake country since the year 1821*.

AMUSEMENT.

All Indians, however poor and wretched they may be manifest a fondness for music and dancing, and for playing at games of chance. For want of room, a description of these must be reserved for a succeeding number.

RELIGION.

No Indian tribe with which we are acquainted, from the most civilized to the most savage, is, at this time, known to be idolatrous. Their religious ceremonies are few, these, among all tribes, indicate a belief of those fundamental truths which teach man that he is accountable to his God. The author of our existence has interwoven these truths with the faculties of human understanding; knowledge of them is improved by scientific and religious culture. They are obscured by established and practical superstition. For an illustration of the former, we cite the people, wherever they be, who adhere to the doctrines and precepts of the Bible—the book which enjoins every virtue, both in regard to our relation to fellow-men, and to God, and forbids every vice. For an illustration of the latter, we have only to look to the people who, without the light of the Bible, have adopted a mythology loaded with unkind ceremonies, and sustained by ignorance and cruelty. Leave man without improvement, and without being made worse, and we have him in a state of *nature*; and such is the condition of the unimproved Indian.

We are astonished that this subject as illustrated by the character of our Indians, has received so little attention from

* We wish not to state precisely either time or place.

the philosopher and the Christian. We read of man in primeval innocence, and we have a brief history of times immediately following his fall. But in both those periods, Jehovah communicated intelligence to man by methods which it has not been his pleasure to vouchsafe to the aborigines of America. As we follow man down towards the period of our own existence, his history becomes more fully written. It may, indeed, allow of the use of the term *savage* as distinguished from *civilized*, but it no where furnishes a case parrallel to that of the North American Indians. Other barbarous people kept flocks, subjected animals to servile purposes, or had made some improvement in the arts. The Indians, in their original state, had done neither. *

Their habits of life are such merely as have resulted from impressions which an unrestrained mind has received from surrounding natural circumstances, and are perfectly natural. Such also are their religious impressions. The latter being attributable to the structure of the human mind in its formation by the Creator, is virtually the same with all unrestrained human beings under whatever physical circumstances they may be placed, because the might, and the benignity of an overruling Providence, are taught by all creation, and the frailty and the imperfection of man are seen and felt wherever man exists. Whereas habits of life are according to the necessities of their situation. Hence, their religious opinions are even more uniform than their common habits of life.

It has been reported that about the time that Europeans first settled in America, several tribes were discovered which had no idea whatever of a Supreme Being, and no rites of religious worship. This we are confident was a mistake. They who reported were not prepared to comprehend the modes of thinking of men in a state of nature. Besides the prejudices under which they made their enquiries, their means of obtaining information were very imperfect.

The Indians were far from esteeming the whites as their real friends, even when the former appeared respectful in their demeanor. They, therefore, had many reasons for concealing their real views of religion. Man invariably attaches a sacredness to his religion, so far as he pretends to have any. It was natural for the Indians to suppose that the disclosure of their religious opinions and

*It is probable that the natives of New-Holland, who were unknown to the civilized world until about one hundred years after the discovery of America, more nearly resemble the native Americans in their circumstances, than any other people.

ceremonies to the whites, of whom they had formed a very unfavorable opinion, would be a profanity that would incur the displeasure of the Great Spirit. Even up to the present time, the religious ceremonies of the Delawares, Shawanoes, and many other tribes which have resided near the whites two hundred years, or more, are, in a great degree, kept secret from white people. It is often the case that tribes which are united in the most friendly intercourse, in all the ordinary transactions of life, are not allowed to participate in each others religious ceremonies.

Another, and almost invariable obstacle to the obtaining of correct information from the Indians upon important subjects of any kind, originates in the arrogance of the enquirer. The Indian is addressed as one who is exceedingly ignorant, and whose views of religion and of other important matters are ridiculous. Naturally possessing strong mental abilities, and being accustomed to judge of things from appearances, he readily discovers the vanity of the enquirer, and feels little inclination to indulge his curiosity at his own expense.

The remark may be worthy of a place here, that Indians, generally, are such competent judges of human nature, that when agents or commissioners of the United States enter into counsel with them, they readily perceive when a man is a novice in his business, and generally form an opinion of the talents of those with whom they are negotiating, about as correctly as civilized men would in the same length of time.

A few years since, it appeared in public prints that enquiries having been made of the Osages, it had been ascertained that they had no idea of a Supreme Being. In order to put our readers upon their guard when they read such accounts, we state here a few facts relative to the Osages, to show how erroneous the above account was.

Almost all adult Osages of both sexes, whether at their villages or on a journey, engage in service to the Great Spirit at break of day. They retire separately from the tent, and engage in a kind of prayer aloud, so that they are sometimes heard the distance of half a mile. Their words are uttered in a plaintive tone, and attended with apparent weeping. This howling, which to our ears seems hideous enough, lasts about ten minutes.

They frequently suspend human scalps over the graves of the dead. A bereaved husband or friend, in order to obtain a scalp for the above purpose, seeks the life of an enemy. Supposing that, having driven the enemy's spirit into the world of spirits, and suspended his scalp over the grave of

the deceased, the spirit of the enemy becomes a slave to the spirit of the deceased friend. This service to departed friends is deemed so important, that it is perhaps the most fruitful source of Osage hostilities.

Fasts are common among the Osages, and women bedaub themselves with mud many months, as a badge of mourning for deceased husbands. Their name for the Supreme Being is Wohkonda. Yet while such ceremonies as the above were observed by the Osages, some honest men who mingled with them conjectured that they had no idea of the existence of a Supreme Being!

We can easily conceive that the natives, in their rude condition, are exceedingly superstitious. Our present limits will not allow us to dwell upon this subject.

METHODS OF RECKONING.

All tribes reckon time by *winters*, *moons*, and *nights*. Numbers are reckoned upon the decimal system, the same as among civilized men. We presume that they did not adopt this mode from a readiness to systematize, but that it was naturally suggested by the circumstance of having ten fingers upon the two hands. All the tribes, even those near us, and who have made some improvement in the habits of life, have great use for their fingers in reckoning.

With some of the tribes, of which the Ottawa is one, while the decimal system is preserved, the numerical division actually commences with *five*. With, perhaps, an exception of the number nine, the radical names of numbers extend only to five. The next number is *one*, with an affix to denote that it is the first between five and ten. e. g. gotewoh is one, gotewohswe is six, neeshwoh is two, neeshwohswe is seven, &c. Over ten they proceed by ten and one two tens and one, and so on to ten tens, &c.

PHYSICIANS.

They have their physicians of both sexes, and the physician is always supposed to be a conjurer, who has recourse to charms and incantations.

HUNTING AND WAR.

It is probable that the Aborigines of America have not been so greatly misrepresented in any other traits of character as in those relating to their attachments to *hunting* and to *war*.

In contemplating the work of Indian reform, frequently

their attachment to the *life of a hunter*, and their *fondness for war*, are gravely brought to view as almost insurmountable obstacles to their improvement. This idea is illusory. Hunting is the business of the natives in a hunting country, upon which they principally rely for subsistence. Fishing is the principal business in places where food can be more easily obtained by that business than by hunting. Agriculture is the principal business upon which a large majority of the citizens of the western states rely for a living. It would be no more absurd to suppose that the people of the western states could not be improved by schools, &c. on account of their fondness for farming, nor the people of N. England on account of their attachment to manufactures than to suppose that the Indians' attachment to hunting, fishing, digging wild roots, gathering berries, or making bread of the bark of trees, had rendered them unsusceptible of improvement.

The Indians, like all other people in the world, follow the employment which to them appears most convenient for procuring a livelihood, and their attachment to their modes of living are no stronger than the attachments of others are to their ordinary pursuits in life.

Should it be asked, if the Indians do not possess an unnatural fondness for hunting, why do not those upon our orders, more readily become agriculturalists and mechanics, when they have opportunities for witnessing the superior results of employments of this character? We must be allowed to answer, the fault is ours; and to exhibit this fact, and to plead for the correction of this error, are prominent features in the design of this plea for the aborogines.

The business of hunting allows them little opportunity for obtaining education. This is their misfortune, and not their crime. They have not a thirst for a knowledge of letters, because in their business they have no use for letters. All this is perfectly natural. We reject such pursuits and such studies as we deem unprofitable.

War among the Indians prevails precisely to the extent that it would with any other people if placed in similar circumstances, and no further. The existence of war in the general acceptation of the term, their modes of warfare, and the occurrence of battles and of acts of depredation, are such as naturally arise out of their circumstances in life in other respects. It is said that the Chippewas and Sioux have been at war with each other from time immemorial, without knowing how it originated, or understanding why it

should be continued. Hence it has been inferred that they were under the influence of an unnatural predilection for war. Not so. Civilized nations maintain peace with one another when commercial and other interests, teach them their mutual dependence upon one another. When questions of right are to be decided, the settled habits of their lives, and the plenitude of earthly comforts, afford leisure and opportunity for diplomatic negotiations. The various Indian tribes are not similarly united in bonds of common interest. A tribe may barter with a neighboring tribe, a few back loads of roots, for as much dried fish, but there exists between the various tribes nothing like national commerce. Each lives independently of the other. Our country is favoured with professional men from European nations, and those nations profit in a similar manner by sons of America. No such relationship exists between the different tribes of Indians.

When the rights contested by parties are nearly equal, they cannot be satisfactorily settled without negotiation, because each party is invariably partial to itself. This tribe recollects that last year, some of its members were murdered, or some of its property stolen, by a war party of that tribe. Without the disposition, even were it practicable, to compare past injuries, in order to ascertain which party is debtor to the other, the late injured party feels itself to be the loser and seeks redress in its own way, that is by retaliation; and it deserves particular notice, that this is the only mode by which redress for wrongs can be obtained by people who have not subjected themselves to subordination to general laws. This spirit of retaliation is necessarily reciprocal among tribes unfriendly to each other.

That man, depraved man, possesses a fiendish spirit, which leads to ignorance of, and disrespect for the rights of his fellow-man, and induces him to delight in depriving him of existence, is a truth written with blood, the record of which, is almost coeval with the world. But we deny, fearlessly deny that any evidence exists that this Satanic disposition is of ranker growth with the Indians than with others.

The horrors of war are diminished by the institutions of liberal governments. It can scarcely be said that the Indians have any settled institutions of any kind, or any national government. Their wars are therefore just such as any other nation of depraved men in similar circumstances would wage with their neighbors. Change those circumstances, and teach them to feel related to one another, not merely as foreign nations, but as so many tribes of one common family,

or as so many states of one union, whose happiness could not be promoted but by mutual dependance upon each other, and a mutual exchange of good offices, and all causes of war would be as effectually excluded from among them, as they are from the states of our happy union.

No plausible reason has ever been assigned for the supposed inveterate predilection of the Indians for war, and we are confident that no good reason ever will be assigned. The idea is unphilosophical, not to say absurd. It cannot be attributed to the colour of their skin, for this could no more affect their minds than the colour of their hair. It cannot be attributed to kind or quantity of food, for they feed upon fowl, flesh, fish, corn, roots, berries, or bark, as necessity compels, and with scantiness or plenty, as success or disappointment attends their wretched pursuits in seeking supplies.

The opinion against which we plead is directly at variance with matters of fact. When we ascribe to a man among us a martial spirit, we mean that he is a warlike, fighting man, who feels less reluctance to combatting than some others, and, consequently, is courageous. The Indians in their native condition evince an uncommon want of courage, both in their wars with one another, and with the whites. The hard fought battles which have ocurred on our frontiers have been fought with Indians who had acquired courage by their intercourse with the whites.

The facts that a few dozens of Europeans on their first settlement in America, stopped when and where they pleased, and made permanent settlements, in defiance of the ten thousand Indians who desired their expulsion, and who frequently attempted it, is evidence incontrovertible, of the validity of our argument.

But we need not go back to history to obtain proof of the point for which we contend. We have, at this time, Indians near us, who are almost, though not entirely in their native condition in regard to war. These are not a warlike, courageous people, but precisely the reverse. The Osages and Pawnees will fight in a prairie half a day and not kill half a dozen men. One of these battles occurred on the Arkansas river, within the last five years, where in half a day's fighting only three lives were lost, because each party was unwilling to risk itself within killing distance.

More recently sixty-three Pawnees and Camanches surrounded nine white men upon Arkansas, when they were seven miles from their associates at camp, and in an open prairie. If, at any time, an Indian deemed himself too near

or safety, he invariably gave back at the presentation of a whiteman's gun. In going the seven miles to their camp, the white men necessarily had to pass over ground, which afforded the enemy great advantages. Notwithstanding which, and the disparity of their numbers, and the similarity of their arms, every white man reached camp unhurt.

Still later, three Shawanoes were proceeding westward upon the Santa Fee road with a view of overtaking a company of white men, when they were attacked by about 30 Pawnees and Camanches. The Shawanoes were surrounded and compelled to sculk as well as they could until night came on, when, *unhurt*, they escaped with two scalps which they had taken from their enemies in the skirmish.

We state these occurrences as samples of many which might be adduced to prove that the aborigines in their native condition, are not courageous, and to exhibit a specimen of difference between Indians with their original feelings, and those who have acquired courage by their intercourse with the whites.

Horrid massacres are sometimes made by one party of Indians upon another, but generally their wars are perpetuated without energy. An instance similar to many that exist, is found in relation to the Kauzaus and Pawnees. The former reside on the Kauzau river, and number only about fifteen hundred souls. The latter number about ten thousand, and until very recently their settlements commenced on the same river, not one hundred miles from the former. The parties have been hostile to each other longer than either can recollect. There is no mountain or other natural barrier between them to prevent the stronger from making a descent upon the weaker, and exterminating it. But this has not been done. Though by small predatory war parties, they have yearly taken from each other a few horses, and a few scalps. We admit that battles have been fought which were of such magnitude as to entitle the parties to the name of armies. But these have been exceedingly rare.

Both in a general battle, and in a skirmish of a few individuals, the victorious are usually merciless and cruel in the extreme, to the vanquished who fall within the reach of their rage. This is to be expected from a people whose minds and manners have not, in the remotest degree, felt the influences of Christianity.

The cruelty of the Indians in war is frequently, though not always, extended to their white enemies, who are so unfortunate as to fall into their hands. They have apparently

taken delight in dashing out the brains of the infant in the presence of its captive mother, and have studied to render the agonies of the victims of their hate, both long and severe. But their unbounded ferocity towards a vanquished foe, is not a mark of courage, but of cowardice. It is not an evidence of an uncommon propensity to war, but, of an uncommon aversion thereto.

Our remarks in this place are of a general nature. Instances of noble courage have sometimes occurred among the Indians, and also honorable instances of humanity towards prisoners. Whatever may be the sufferings of white female prisoners among them, they generally escape insults, which too often to the disgrace of human nature, are suffered by unprotected females whom the fortune of war places at the will of the soldiery of other nations. Here the conduct of the savages forms a striking contrast to that of civilized nations: a contrast too honorable to the wild man of America not to be remembered to the end of time.

The list of arguments which might be drawn from sound philosophy and plain matters of fact, seems to us to be almost endless in favor of the point for which we here contend, that the aborigines do not possess an uncommon propensity to war.

Human beings cannot always sleep; they must talk; they must act. Indians have no scientific topics of conversation to indulge in; no commercial intercourse to manage; no machinery to contrive to make the simple wise; no national or corporation laws to enact, and no spirit of enterprize to foster. The sphere within which they move, is limited by their present necessities, except as they are induced to transcend it by barely so much fondness for pre-eminence, so much love of power, and so much diabolical hate, as are interwoven with the human mind. The white man among them hears them talk about hunting, to the exclusion of conversation on topics relating to the business of life among civilized people; and fancies that they have an uncommon propensity to hunting, because they spend their time chiefly in that employment, and indulge in conversation respecting it, when, in fact, it happens so, merely because the poor creatures have no better employment, and because they, like other people, indulge in conversation upon the chief business of their lives.

When, in addition to the love of gain, the Indian feels, in a degree, the love of preeminence and honor, both of which are natural to man, he contemplates hostilities against his neighbors, and feats of war, past or to come, necessarily be-

come subjects of conversation. Hence, white men have inferred their predilection for war, forgetting that with them, these innate passions of the mind, to wit, a thirst for honor and power, and a sordid love of gain, could expand in no other way. In these latter remarks we shall not be understood as excluding from the causes of their wars, a malignant heart common to all men.

ERROR OF SUPPOSING THAT INDIANS POSSESS PECULIAR PROPENSITIES.

In making out our plea for the aborigines, we feel confident that our object will be attained with least difficulty, by a candid admission of facts, evil as well as good, in relation to them. Viewing them in their true condition, it may be difficult to repress a dropping tear over fallen, depraved, wretched, unimproved, human nature. While we sympathize with their sufferings, pity their ignorance, and wonder at their superstition, we are shocked by their crimes, and shudder for their fate. Still, we are confident, that one of their greatest misfortunes has been, that they have been misrepresented by white men who have mingled with them, or who have written respecting them from the information of others. This man studiously conceals their vices, and would persuade the world that they are a virtuous people, while that seems to imagine them to be, naturally, too vicious to be capable of performing virtuous acts. One labors to prove that they are uncommonly wise, while another argues that their minds are too obtuse to be susceptible of improvement. All, however, seem to agree in supposing that they possess a structure of mind and disposition, in some respects, *peculiar* to themselves, and among these peculiarities, is their supposed predilection for hunting and war, which is ascribed to them by common consent. All this is visionary and erroneous. The external circumstances of the Indians are such as are peculiar to themselves; but their minds and dispositions have nothing peculiar belonging to them.

Could this erroneous impression upon the minds of white men be effaced, the larger portion of the difficulties attending our Indian relations would be obviated. If we could feel, that, excepting their habits of life, the Indians are precisely like other people, neither worse nor better, with neither less nor more natural understanding, with propensities precisely similar to the propensities of other nations, we should allow them equal claims upon our sympathies with others, would regulate our conduct towards them by the same rules, would respect their rights with the same scrupulosity, and for their im-

provement we should employ the same means that we apply to the improvement of others. Instead of lengthy metaphysical disquisitions about man in his rude state, and how he advances step by step towards civilization, when, by the by, man had never, since his creation, been known to exist in the rude state presupposed, until our acquaintance with the aborigines of America; and instead of prescriptions of remedies for the relief of the Indians, as peculiar in their operations, as the phrenzied imaginations of men have conceived the Indian character to be, we should turn to our own firesides, and remember that our sons and daughters would all sink into savageism, were it not for the means with which a kind Providence has furnised us to prevent it; means, the influence of which has not been brought to bear upon the Indians. We should reflect that Indian children come into the world with precisely such propensities as our own possess; and, under similar circumstances, might be expected to act a similar part. To all which, it would be suitable to add, the reflection that the preventives of ruin, and the facilities to improvement with which we are blessed, have been communicated to us through the kindness and instrumentality of others, and that it would be proper for us to become instruments of relief even to the neglected Indian.

We err in supposing that the civilized portion of the human family has advanced, step by step, from the point most remote from civilization to its present condition, and hence, ascribe some natural defect to the Indians because they have not improved. The rude state in which we date our origin never existed, except in our bewildered imaginations. Adam and Cain tilled the ground, Abel was a herdsman, Noah and his family entered upon the business of agriculture, and the necessary mechanic arts, as soon as they left the ark.

If men, by events unknown to us, were cast upon a continent like ours, deprived of the helps to improvement which were granted to Adam and Noah, where necessity did not dictate a different course in their conduct, a period, longer or shorter, would elapse, before they would rise from their wretched condition. The aborigines of America are these people;—the only people, we repeat it, that, previously to our acquaintance with them, had ever been known to exist upon earth, in a state of nature. The period in which they have remained unimproved has been long, but we have no evidence that it would have been shorter with any other people, had they been placed in similar circumstances.

If cast upon our continent without the use of iron, to aid in agriculture, and in mechanic arts, and without seed from their mother country for their fields, their necessities would impel them to seek food from the spontaneous productions of nature. The world before them was wide, and they long continued this method of obtaining a living.

CIVIL GOVERNMENT, AND IMPROVEMENT IN THE ARTS OF LIFE.

On the discovery of America by Europeans, the natives were scattered over it in a state of anarchy; but not in that condition which follows the destruction of government by sedition. We have just grounds to believe that civil government, properly speaking, had never existed among them. It may be presumed, that, as they multiplied, they spread abroad over the country, without organization into civil government, and as the game diminished in the vicinity of an occupied place by the increase of those who consumed it, bands divided and subdivided, and pitched their tents where the necessaries of life could be more easily obtained. This has been the course of their conduct since our acquaintance with them.

To naked Indians, the attractions of the warmer climates would naturally be greater than those of the colder, hence population became more dense in the former than in the latter. In proportion to the increase of population, was the difficulty of obtaining subsistence upon the uncultivated productions of nature. In those places, circumstances would naturally suggest the idea of cultivating the soil, and there the earlier efforts towards civilization were made, as in Mexico, &c.

Some tribes in California, and in other parts of those warm countries were exceedingly wretched. But speaking in general terms, the cultivation of the soil, and efforts of mechanism diminished as we proceeded northward.

Precisely in proportion to the improvement which they had made in agriculture and the mechanic arts, were the municipal regulations of the tribes severally. Hunters did not need laws, and they acknowledged none. Such as acquired some property by industry, felt the necessity of civil government in proportion to the rights which they had to secure. The principles of individuality of right in property, and of civil government, naturally cherish each other, out of the former springs a spirit of enterprise and improvement, the latter binds society together for purposes of mutual safety, encouragement, and assistance.

In regard to manual labor, the Mexicans had made greater improvement than others, and among them existed the nearest resemblance to civilized government. Civil government and improvement in the arts, are necessarily coetaneous. The one cannot exist without the other. Deprive a community of municipal laws, and society is destroyed. A decline of the arts and sciences, and a consequent increase of wretchedness necessarily ensues. Deprive our happy United States of its Constitution, thence proceed to demolish the constitution of the several states, and all the minutia of civil government within each, and how wretched would our condition be! Notwithstanding the extensive knowledge of the arts of life which we now possess, we should daily become less comfortable, and with the Bible in our hands we should become less virtuous, until we sunk down to the wretchedness of the Indians in their unimproved state.

The more ambitious might become chieftans of such parties as they could rally, but without some judicial regulations for the administration of justice within their several spheres the standing of each would become merely nominal, like that of an Indian Chief, who has little of that which is real in his office, and even that little, he would not possess, were it not for the shadow of civil compact that exists among them. Civil government under some name is the adhesive principle which unites man to his fellow man, for mutual benefits, and without it he cannot improve the arts and sciences.

Were we deprived of civil government we should have no common interests to defend against an invading foe. If Individual interests were threatened, and common sense should, from similarity of circumstances bring us together to oppose the invasion of the rights of all, we could make no effectual resistance without organization. Unprotected from the invasion of others, and unassisted by one another, we should continue to degenerate until we had reached the lowest point in human wretchedness. Nothing could prevent it but the re-establishment of civil government; and this would prevent it as certainly as that the rising of the sun illuminates our dwellings.

This is the condition of the aborogines of America, excepting so far as the shadow of civil government does exist among them. Why then should we attribute to them some peculiar propensity to degeneracy, when we perceive, that if we were deprived of civil government, as nearly as they are, and were thrown into a state of anarchy similar to theirs, our condition would become equally deplorable?

The Indians, even in their unimproved state, have a semblance of civil government and a contracted round of religious ceremonies. But they have no greater portion of either than human beings must necessarily possess. Man being a social and a religious being, does necessarily feel, to some extent, the influence of principles relating to society in this world, and society in the next. We have above stated the incontrovertible fact, that the difference in the condition of various Indian tribes has been in due proportion to the extent to which each had become subordinate to the bonds of society, subordinate to civil government.

THE CAUSE OF INDIAN DEGENERACY.

We have now arrived at the true source of Indian degeneracy, to wit, the absence of civil government, or its laxity where it does exist. Nothing can be more obvious than that people cannot improve in the arts and sciences without being united in civil government, by which they become united for mutual comfort, and for the mutual defence of their comforts. The Indians, first, by causes which existed solely among themselves, and secondly, by the nature of the policy of European intercourse, so far as it has been extended among them, have been detained in circumstances in which, it has been impossible, in the nature of things, for them to be any thing better than what we now find them to be. For their wretchedness, before we were acquainted with them, we are not blameable. But for the augmentation of their miseries by our mistaken and destructive policy, we cannot be innocent.

The division of Indians into distinct bands, each headed by a chief, has been fostered by their habits of procuring subsistence from the spontaneous productions of nature. The absence of civil government left every one, in some measure, to act for himself, and necessarily cherished their roving habits, at the same time that their unsettled condition as naturally fostered their indifference to civil government. These two circumstances continually influenced each other, and on the discovery of America by Europeans, had been but slightly altered in a few places, in which a degree of civil government, and improvement in the arts were existent. The principle of chieftancy necessarily belongs to the rudeness of Indian condition, and so long as the former exists, it will foster the latter. A spirit of insubordination, the achievment of some act of magnitude in savage life, or

even age, may create a man a chief. Hence chiefs multiply in proportion to the outspreading of Indian population. With their narrow conceptions of the future, it is not surprising that they who are ambitious to become chiefs should limit their ambition to the little sphere of their several chieftancies. Without the abolition of this Indian custom, which, we repeat it, necessarily belongs to uncivilized, and not to civilized man, we can no more hope for the elevation of Indians to the blessings of a civilized state, than we could hope to heal a wound while a splintered bone rankled within.

This Indian custom, found at the very root of their rudeness, has been invariably fostered by the nature of European intercourse. We appoint an agent or agents to each tribe, and thus perpetuate the distinctive character of the tribes severally. We recognize the chiefs as such, and hence cherish the practices attendant upon the existence of chieftancies.

The Indian agency system is but a *part* of that of which we are speaking, and chimes well with it. It is an awkward anomaly in civil government, producing unnecessary cost and vexation to us, and promotive of the rapid decline of the Indians. Let us not be misunderstood. We are not blaming *men*, we are blaming measures. And this we do fearlessly, believing that we shall be sustained by the deliberate judgment of all Indian Agents who have had an opportunity to witness the effects of the system upon the aborigines.

The system of Indian agencies and Indian chieftaincies, is, throughout, at variance with the fundamental principles of civilization, and, therefore, should be abolished.

When the Spaniards discovered this country, they took possession of it in the name of their Sovereign. They never once thought that it might possibly belong to the people who inhabited it. Other Europeans, at divers times, touched at different places northward, as far as the continent has been explored, and took possession of places in the names of their respective Sovereigns, equally unconscious, it would seem, that the millions who, in those times, inhabited this country, could have claims to it. The boundaries of the claims of Europeans, sometimes became a matter of inquiry among them, but there was none with regard to the claims of the Indians. They were supposed to have no rights. Hence the charters of European Sovereigns to their subjects covered the whole continent. In this respect all imitated the example of the Spaniards. The settlements of New England, and of Virginia, were begun upon the same principles.—

Neither was made under the impression that the country belonged to its aboriginal inhabitants, and, with the de ign, that, if the rightful owners should not consent to the settlement of foreigners in it, they would return to Europe. Settlements were made under the impression that the Indians had no right to forbid it, and with the determination to remain, whatever might be the views of the Indians concerning it. When the latter attempted to arrest the settlement of the whites by force, and were defeated, they were not treated as a conquered nation which had been contending for their country and their rights. They were treated as rebels against government; some were put to death, and others were sold for slaves. This usage was not confined to the Spanish dominions; it extended northward, and prevailed in New England.

The practice of putting prisoners to death, or selling them for slaves, as being rebels against government, because they had taken up arms in defence of their country and their rights, was not continued after our colonies became united. This honorable change of conduct towards the wretched natives, was a true token of the superior excellence of the government of the United States over others. While it indicated the kind influence of our institutions, it became ominous of the entire correction of the evil policy which had been entailed upon us. But this evil policy has not yet been corrected; hence we are not quite innocent.

We have marked out states and territories through the Indian country, regardless of any claims which they might have. At the treaty of Ghent, the Commissioners on the part of the U. S. and those of Great Britain, agreed that a given line of latitude should divide the possessions of the two governments. The whole length of the line across to the Pacific ocean, run through Indian country. The same things occurred in fixing the boundaries between the U. States and Mexico.

Treaties have been held with various tribes, ostensiby for the purpose of extinguishing their titles to the soil they inhabited; but the nature of those titles was never defined.—In those treaties, the whites invariably gave the terms. Not one was ever made when the parties met under equal circumstances, and under such circumstances as would legalize a contract according to the laws of civilized nations. In proof of this we state the following facts, which we select from among many others, all of which speak the same unequivocal language. England has possessions in the north

Russia in the north west, Mexico in the south, and the U. States in the centre. The claims of each are acknowledged by others. But neither founds its claim upon the circumstance of having extinguished the Indian title to its territory. The United States do not professedly claim a foot of land by virtue of conveyance from the Indians. Its claims are based upon other considerations.

The extinguishment of Indian title, so called, by treaty, has been merely a measure to get them off the land with the least difficulty either to us or to them. By treaties we took the land, and gave them something for their consent to leave it. This was all that was implied by treaty, for, the country we intended to have, whether the Indians treated or not. This policy did not originate with the U. States. Its origin was anterior to the existence of our government, and we are persuaded that no government has treated the Indians with so little unkindness as ours. We speak of wrongs not for the purpose of inflicting a wound but for the purpose of healing one which our country, under the influence of its humane institutions, has long felt.

We know of no one state in the Union more deeply implicated than another. One policy has, from the first, pervaded the whole. The boundaries of each state are agreed upon by all the states. The right of the government to describe the boundaries of a state, when, to more than half of it, the Indian title has not been extinguished, has been doubted, by no state, and the claims of *none* are predicated upon a legal conveyance from the Indians.

The Indians, therefore, in all places within the territory claimed by us, have only been tenants at the will of our government. It was impossible, therefore, for them to feel, extensively, a spirit of improvement. So far as circumstances allowed, individuals of uncommon energy, under all their discouragements, have improved. They have become agriculturalists, mechanics, merchants, school teachers, physicians, preachers, &c. But these cases must necessarily, in a degree, be isolated, because of their detached, unconnected condition as a people.

This incoherence of condition has been fostered by the policy of their white neighbors. We have recognised each tribe as being independent of all others, and as such, have appointed an agent to attend them. The chiefs of each have been encouraged to remain contented with the little authority of their several chieftaincies, without conceiving a nobler design for general union

and general effort. The control which, through our agents, we exercise over them in the management of their affairs, necessarily cherishes their ideas of remaining in separate bands, as they were in their original state, and prevents them from perceiving the want of civil government. Each feels itself wholly dependent upon us, without the hope of profiting by that dependence. It is permitted to manage its *small* internal affairs, provided it be done consistently with the general rules which we have established in relation to them. This little authority left to them, beguiles them into a kind of contentment with their degraded condition.

They have had no permanent resting place which they could call their *own*, and over which they had supreme control. The tribes could not become united in one civil community, such as is essential to improvement, and, in a word, they could not become any thing better than they have been, for our policy confined them to the very condition in which they have remained.

We have already seen that without civil government, no people could possibly thrive. Our intercourse regulations deprived them of the possibility of enjoying the blessings of civil government. They have not been allowed a participation in the affairs of our government, and they could not form a government of their own, because our policy kept them assunder. Each tribe was but a sojourner in its place, under the management of a people to whose interests it had no claims.

We cannot blame the aborigines for not having generally adopted habits of civilized life, when we perceive that the disabilities under which Europeans have placed them, are such as would quickly reduce to a similar state of wretchedness, even the people of the United States.

Separated from each other as tribes, and yet the several members of each not being taught the individuality of right in property, except in a small degree; in the absence of civil government, and without the prospect of better condition, they are generally listless and indolent. The efforts of Christians and other philanthropists to instruct them in science and religion, have not been rewarded with success equal to their expectations. This circumstance is not surprising, when we consider what is necessary to our own improvement, and perceive that this has been denied them.

Even the Bible, should we disregard its requirements in relation to subjection to civil government, would not save us from ruin as a people. How then can we hope for a salutary

application of its other doctrines to a people not in possession of this privilege, which is of vital importance to ourselves?

It is the absence of this civil order, of national character, of individuality of right in property, and the consequent want of incentives to industry and interprise, that so frequently baffles efforts for their improvement. While they are kept destitute of these necessary things, it is as unreasonable to attempt their substantial improvement even with the Bible in our hands, as it would be to row a boat with oars upon one side only, or, to run a carriage with a wheel missing, But, let it be borne in mind that we depart from the doctrines of the bible, as well as from the dictates of common sense, when we seek the improvement of the Indians without civil government and its concomitant blessings.

If we would benefit those people substantially, save them from extermination, and elevate them to an equality with others, this is the place at which we should begin. This first, and indispensible step, we are sorry to say has not, even yet, been taken!!

About twelve years efforts have been making to secure to such of the aborigines as are among and near us, a permanent residence, in a body, in a country where the influence of our prejudices and of our local interests would be least felt by them, to give them a form of civil government, and to constitute them citizens of the United States. But so many have been the obstacles to the adoption of this kind and salutary measure, that it is still rather in embryo, than in existence.

Among the causes which have occasioned delay, are, 1st, the apathy which almost universally prevails, both in the church, and in the state, to the improvement of the condition of the Indians, 2d, the inveteracy of the irrational and vexatious policy in the management of Indian affairs, entailed upon us by our European ancestors; and 3d, the absurd notion that peculiarities are attached to Indian character which render their improvement almost impracticable.

May we hope that brighter days are dawning upon this unhappy race of men, or must they die?

Give the Indians, who could be reached by the measure, a common home. Let individuals hold land in severalty, while the surplus lands remain the common property of each district within which it lies. Give them a form of civil government, and so far as practicable, let it be administered by themselves, make them citizens of the United States, so that we and they shall have mutual in-

terest, and mutual regard for those interests, and they will then be brought within the reach of the means of instruction, both in the arts and sciences, which are essential to the comfort of man in life, and in the doctrines of Christianity, which are essential to the salvation of the soul.

They would then possess no more facilities to improvement than what we know to be *essential* to our own prosperity. Thus situated we might as confidently affirm that they would become improved, as we can now affirm that we *are* improved.

Here, then we have the remnants of these people, with nothing mystical about them. With no unnatural predilection for war nor propensity to hunting, nor unnatural attachment to other customs opposed to their improvement, possessing minds not inferior to any other people. They would rejoice in the improvement of their condition, and they are ready to receive the blessings at our hands, which we here propose to give them, and which are solely under our control. Many of them are anxious to arise and repair the desolations of former generations.

With the increased weight of a thousand considerations which crowd upon our mind in this place, the question again recurs, must they perish? shall we withhold from them life on earth and life in heaven, when they stand ready to receive both, imploring the boon at our hands, by their ten thousand woes!

We have but barely entered upon this subject, and with a view of reaching the point in argument at which we have arrived, before we had filled the space allowed for this article, in this number of the Register, we have not been able to do justice to many points at which we have glanced, and have been obliged to omit much that lay in our way. The subject will be continued, should providence allow us to issue another number of the Register.

The statement was omitted in the proper place, that the publisher of the Register is himself *alone* accountable for its contents.

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